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Christian Herald

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New York City

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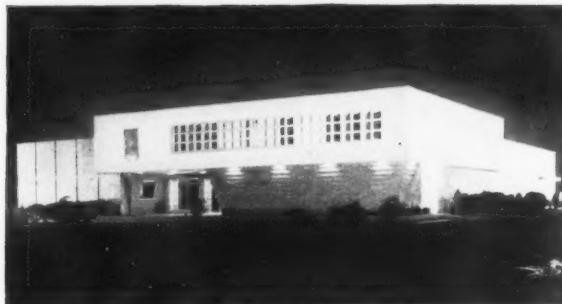


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Charlie knew nothing about insurance. So he asked The Travelers people how they thought he'd make out in Pawling. They said the situation looked more than promising and encouraged him to try it.

"The Travelers field men, who called on me, gave me lots of help in learning the business and in getting

started in selling," Mr. Daniels says.

"What I learned soon paid off. People found out I knew insurance and started coming to me for advice.

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Charlie Daniels plans eventually to turn his agency over to his two boys who are now in school.

"I'm really proud," Mr. Daniels says, "that I've been able to build a business my boys want to take over when I'm ready to ease off a bit."



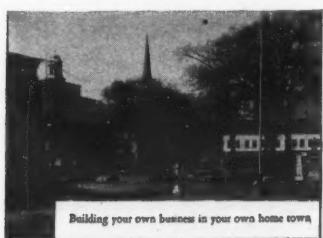
This is Charles R. Daniels, Travelers agent (right), chatting with a friend on the main business street of Pawling, N. Y.



Mr. Daniels dictates a letter to his secretary who helps him out, now that his business has grown so big.



Mr. Daniels' two sons—C. Ross Jr. (left), now at Dartmouth, and Lloyd Thomas, at Trinity School, Pawling—plan to enter their father's business when they're through school.



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Christian Herald

DANIEL A. POLING, *Editor*

MAY • 1952

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IS WASHINGTON LIQUOR-SOAKED? Judge Jed Johnson, who ought to know since he was a member of Congress for many years, presents the facts while he proves conclusively that a man doesn't have to drink to be successful in politics. This good news is featured in June. Don't miss it!

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INSIDE AN ASTERISK: B. J. Hannon was piqued by the asterisks in his hymn book ("these stanzas may be omitted . . . without affecting the continuity") and decided to study the material thus brushed aside. What he found makes a provocative sermon. An ordained minister, he is now studying at Yale Divinity School.

YOUR CHURCH AND DIVORCE: Nathan Willard outlines exactly what you and your church can do about this tragic aspect of modern life. It makes for uplifting and hopeful reading in this month of orange blossoms and the music of Mendelssohn.

50,000 NIECES AND NEPHEWS: That's what Uncle Dave Jemison has! Seems he organized a church "fraternity" some years ago, complete with Greek letters and all the other paraphernalia. But this "frat" is different; it is church related, has chapters all across the land and is doing a wonderful job for the kids. It's inspiring reading. Author: C. D. Giaque.



Mong Those Present

Marion Homer (*Ed Murrow and His "Believers,"* page 17) is a granddaughter of the celebrated American singer, Louise Homer, and her equally well-known husband, composer Sidney Homer. She is one of nineteen grandchildren, most of whom have musical talents, e.g. Samuel Barber, the composer. As a child her summers were

idyllic in that they were spent with nineteen cousins at the family house, "Homeland," tucked away in the Adirondacks of New York. Here there was a magic attic which contained trunks stuffed with Louise Homer's old operatic costumes—wands and crowns, silvery dresses, witches' robes. The youngsters celebrated Mardi Gras all summer. Then, Grandma would sing to them before they went to sleep and Grandpa would tell them stories.

At present she is employed by the Episcopalian magazine, *Forth.*

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Leslie H. Horn (*Does Your Handwriting Give You Away?*, page 27) is a reporter and rewrite man for a New England daily, and on his own time a free-lance writer. His free-lance typewriter is pounded in the woods of Rehoboth, Mass., where he lives with his wife and two offspring: a boy, 3 years, a girl 10 months. They have

just one neighbor and his house is at some distance. It is in this Thoreau-like setting that Mr. Horn relaxes by putting finishing touches on a new, "functional" home. He is a native of Boston and a graduate of the university there.

Harro Meller (*Too Little Time for Mother*, page 19), born in Germany, is a poet, playwright, actor, and journalist. In love with his native land, he watched with horror as nazism began to tighten a noose around everything he held dear. Then in 1934 he witnessed the infamous "burning of the books" off Unter den Linden in Berlin. "Now I knew my country had been handed over to gangsters and I couldn't stay," he declares. With regret he fled the land of his birth and came to the U.S. Once here his dramatic training enabled him to achieve success on stage and screen. He toured the country in Maxwell Anderson's "Candle in the Wind." The play, which ran 300 performances, starred Helen Hayes; Meller played a Nazi captain. In Hollywood he starred opposite Paul Muni in "Counterattack." Critics called Meller's performance "brilliant." He now lives in New York, does free-lance writing and is translating the nine plays he wrote in Germany.



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answers your questions

Prayer and Healing

• I cannot agree with you that it is ever God's will that we should not be healed of ailments of the flesh. Why should we pray, "Thy will be done as it is in Heaven"? Certainly you will agree that there are no ailments in heaven.

INDIANA

T. L.

I respect the conviction and deep feeling of the one asking this question, though personally I am convinced that it is not always God's will that we should recover from physical ailments and handicaps—else who would ever die? This life is not the end, it is the beginning. Physical existence, however precious, is not the ultimate.

Babies at Church

• Our two children are four and eighteen months, respectively. There is a controversy in the family. We are under pressure to take the babies to church but when we do so, my husband and I come away nervous wrecks. What about the poor preacher and the rest of the congregation? Really, this matter has become just too much for one young mother and father. Can you help us?

OHIO

A. C.

I think that you are a very wise person. Either your babies should be at home (at their present ages) or there should be a nursery in the church. The latter is the proper solution of the problem. Every church, whether small or large, should have a nursery.

Oldest U.S. Church

• Would you please tell me the name of the first church that was established in the United States?

NEW YORK

E. S.

The Spaniards were the first to engage in Christian activities on the North American continent and their missions ante-date the formal programs of all other faiths and groups. The first Protestant Church in North America with a continuous history is the Reformed Church (Dutch) in America.

Religious services were held even earlier in Jamestown by the English settlers there. Also, the Dutch on Manhattan Island conducted their first religious services in 1609. But the formal and continuing program of the Dutch Church began in 1623. The Pilgrims landed at Plymouth in 1620 and brought with them their worship.

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• I am a schoolteacher in a small high school in southern Illinois. We have a supply of used textbooks in good condition which we should like to give to a school or institution which might use them. Do you know of such a place?

ILLINOIS

R. S.

Do you know of a place where these books could be used to good advantage? If you do, your letter will be forwarded.

Billy Sunday

• I was a firm believer in Billy Sunday and I sang in the choir during one of the campaigns. Now I hear it charged that Billy became a back-slidder, took to drink and died a drunkard. I just can't believe it. Please, if possible, relieve my mind.

CONNECTICUT

N. B.

Billy Sunday died valiantly, as he lived valiantly, in the faith and practice of his profound Christian experience. The charge to which this question refers is an unmitigated lie.

Salvation Outside the Church

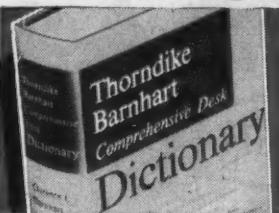
• Do you believe that a thoroughly honest person who seems to practice all the Christian graces can be saved although he is not a member of any particular church or of any church?

DELWARE

E. C.

Definitely yes. My answer is no more direct and not even as simple as the Scriptural answer: "Believe . . . and be saved." But I do believe in the place, responsibility and power of the Christian church. I do believe that every Christian should belong to a church and to a particular church.

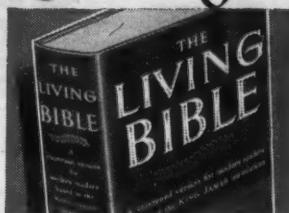
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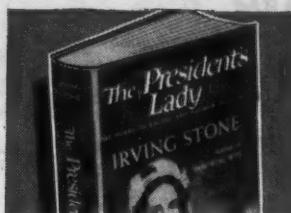
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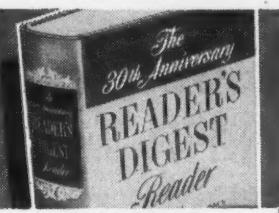
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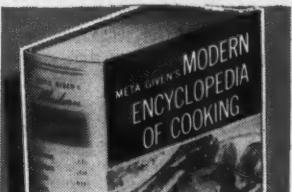
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Henry Names His Cottage

By DELBERT LEAN

ILLUSTRATOR: AL MILLER

THREE is some mysterious power of communication between close friends that is little understood. We think about certain friends and then receive a letter or phone call, which shows that they have been thinking of us. Probably it has happened to everyone.

We had been thinking and talking about Henry, my neighbor at the lakes, and were not particularly surprised to receive a letter, just a day or so after that. For many years Henry and I have lived there side by side. He is a good neighbor and, because he lives alone, I've formed a habit of calling on him almost every day, about the time he sits down for his breakfast. Our meal is somewhat earlier than his. I take a chair across the table and we sit there and chat. There's something about an early morning call that is more friendly and intimate than one at any other time of day. We both like it. We talk about many things. It may be news about the neighbors, our growing gardens, last night's shower or the weather. It may be even politics. It doesn't really matter what it is, but in some way I always seem to catch from him an atmosphere of calm that does me good and seems to spread itself throughout the day.

There was important news in Henry's letter. "I have decided on the name for my cottages," he wrote, "one name for both of them. 'Tranquility.' How do you like it?"

Well, nothing could be better. You see, most summer cottages have names which, whether beautiful or not, have some meaning to the owner. Henry's

cottages have never had a name. We've talked about appropriate names but he had never settled in his mind on one that just exactly suited him. "Tranquility" really does. Henry never makes a move in any important matter until he's thought it through, until his mind has "silently matured itself."

His whole property breathes tranquility. The passerby who sees his brightly colored flowers beside the road or his trimly kept yard, and stops to catch another view, may find Henry working in his garden or sitting calmly down to rest. The very moment that the visitor puts his foot upon the ground, he'll catch the tranquil spirit of the owner and the place. Tranquility will be caught by anyone who stops to talk or knocks upon his friendly door.

IN all these years I've never seen him get excited. I've worked with him, I've played with him, I've seen him in hundreds of different situations, but he's always calm, cool and careful.

This summer we were cutting wood together, for Al Smith had given us some dead trees to cut up into firewood. We spent many pleasant hours on those trees, working together. Physically, I'm somewhat stronger because I'm younger, but as we worked there with the cross-cut saw, I always seemed to be the one who called first for a rest. Henry seemed to work so much more easily than I. He could saw on, and on, and on. This had been going on for some time when I said to him: "Look here, Henry, how is it I'm the one that always gets tired first? You look and

(Continued on page 43)

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does not visit BOTH sides of Palestine.*

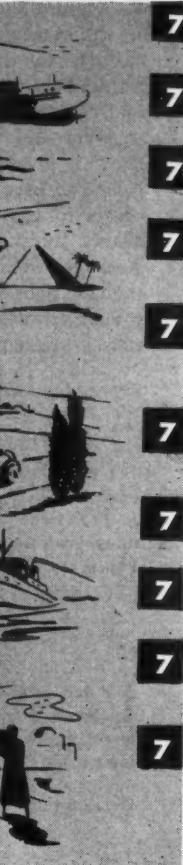
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TAKING up your cross is carrying whatever you find is given you to carry as well and stoutly as you can without making faces or calling people to come and look at you. All you have to do is to keep your back straight and not think of what is on it—above all do not boast of what is on it.

—JOHN RUSKIN



TO MY CHILDREN

These I received from the years:
White hair and tolerance and tears,
A marching song that hides my fears,
And, salvaged from my youth,
You, my dears.

—F. White

From Mrs. Florence Kirtland, Erie, Mich.



Let Us Take Time—

For the goodbye kiss. We shall go to the day's work with a sweeter spirit for it.

To speak sweet foolish words to those we love. By and by when they can no longer hear us, our foolishness will seem more wise than our best wisdom.

To be pleasant. The small courtesies which we often omit, because they are small, will some day look larger to us than the wealth which we covet or the fame for which we struggled and sacrificed.

To get acquainted with our families. The wealth you are accumulating, burdened father, busy mother, can never make a home for the son or daughter for whom you have no time for companionship.

Since we must all take time to die, why not take time to live—to live in the larger sense a life begun here for eternity?—*Anon.*

From Mrs. J. W. Chasey, Interlaken, N. Y.

IMUST NOT interfere with any child, I have been told; to bend his will to mine, or try to shape him through some mold of thought. Naturally as a flower he must unfold. Yet flowers have the discipline of wind and rain, and though I know it gives the gardener much pain, I've seen him use his pruning shears to gain more strength and beauty for some blossoms bright. And he would do whatever he thought right. I do not know—yet it does seem to me that only weeds unfold just naturally.

—Author Unknown

From Cora Mower, Wolcott, N. Y.



The sweetest face in all the world to me,
Set in a frame of shining golden hair,
With eyes whose language is fidelity:
This is my mother. Is she not most fair?

—May Riley Smith



IF we could first know where we are, and whither we are tending, we could better judge what to do and how to do it.

—Abraham Lincoln

From Ethel L. Olcott, East Orange, N. J.



Have I done more to merit peace than they,
My sisters, ravaged now in warring lands?
They too, loved small, sweet happenings of the day:
A husband's kiss, the press of children's hands,
A leaf turned gold, a lilac come to flower.
They kept their rooms as neat, their hearts as bright,
Made home a gladsome place each daytime hour
And hallowed it with fervent prayers at night.
No more than I, do they know what it's for,
This holocaust, where sons are forced to die.
It's true, they failed to teach the hate of war;
But so (may God forgive) have I, have I!

—SUDIE STUART HAGER

From Faye L. Mitchell, Seattle, Wash.

TO have suffered much is like knowing many languages: it gives the sufferer access to many more people.

—Author Unknown

From Mrs. Bernice Lynn, New Albany, Ind.



When life's troubles gather darkly
Round the way we follow here,
When no hope the sad heart lightens,
No voice speaks a word of cheer;
Then this thought the shadow scatters,
Giving us a cheery ray;
When the night appears the darkest,
Morning is not far away.

—Author Unknown

From Mrs. Vivian F. Baxter, Choudrant, La.



THE MOTHER

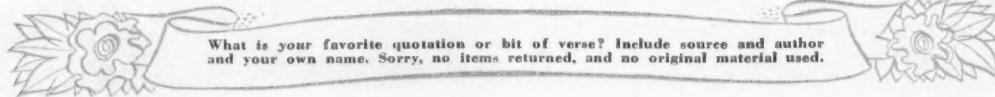
It's hard to see my children go
Out in the world away from me,
Yet life has ever ruled it so
And life is wise. Youth should be free
To seek its goal with joyous zest;
My love would be a selfish thing
To hold my fledglings in the nest
When they are ready to take wing.

Love called me, and with willing feet
I followed where its summons led,
I've known the bitter and the sweet
And as the busy years have sped
I've made a home—as those I left
Had made a home for me. Shall I
Complain because I am bereft:
Ah, no, my heart shall still beat high!

If I have woven strong and true
The warp and woof of mother-love,
My children, as they battle through
Life's struggle, shall be conscious of
The truth and faith they learned at home
And I shall know they won't forget.
Bravely I send them forth to roam,
Nor let them see my eyes are wet!

—BERTON BRALEY

From Mrs. John G. Meiser, Paragould, Ark.



What is your favorite quotation or bit of verse? Include source and author and your own name. Sorry, no items returned, and no original material used.

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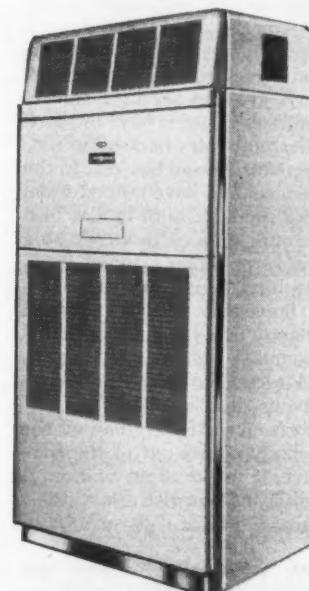
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Second Presbyterian Church, Memphis, Tennessee. The chairman of the church's building committee writes: "The membership in the Church has increased approximately 50% between Sept. 9, 1949 and Mar. 31, 1951. It would have been difficult, indeed, to have provided for the comfort of the congregation and to carry on the many activities of a growing community church had not our congregation had the foresight to install the Frigidaire Air Conditioning and heating system which has been so effective."



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interprets THE NEWS

• AT HOME •

FREE-FOR-ALL: The Jefferson-Jackson Day dinner began as a routine pooh-pooping of the outs, a routine gilding of the ins. Then Mr. Truman said, as calmly as if he were reading a laundry list, "I shall *not* be a candidate for re-election." There was a polite gasp of horror followed by a political scramble that looked like school letting out for the summer. Here was something new for the Democrats, the first free-for-all since 1932. Republicans zestfully charge into a knock-down and drag-out convention every four years, and the Democrats have eyed them wistfully. Now they can happily bloody their own knuckles.

It takes organized backing to become a candidate in anybody's party. Senator Kefauver has his admirable bootstraps, Senator Kerr has his oil wells and rasping eloquence. But Senator Russell has the South. That's not enough to give the gentleman from Georgia the election, but ample to prevent any Democrat unacceptable to the Russell-Byrd-Byrnes-George combine from winning. Bootstraps, even oil wells, don't get you far in a smoke-filled room. You've got to have the hard steel of electoral votes back of an ultimatum. Senator Russell has 'em. In the north, the machines have tapped Adlai Stevenson's shoulder until he has blisters; he would personally rather be a winning governor than a losing Presidential aspirant. But team the reluctant Mr. Stevenson with Mr. Russell and you have a ticket to bind up Democratic wounds. Meanwhile, Messrs. Barkley, Farley, Harriman, McMahon and Williams are "available."

P.S. Don't cross Mr. Truman off the list. If nobody comes out of the free-for-all alive, if world affairs worsen, if the Republicans surprise the tipsters and nominate Senator Tait—*who else?*

FREEDOM: When the Russians and their satellites needle the U. S. for our imperfect handling of the Negro problem (or the white problem, take your choice), there's not much we can do but studiously hunt for a knothole. Protestations, if any, must come from the one sinned against, not from the sinner. That's why a statement made at a U. N. General Assembly session

in Paris yanked the rug from under the Communist crowd. It was made by a man completely qualified to make it. Not only did it throw confusion into the ranks of the Reds—who stand gleefully ready to pounce on Western shortcomings—but it stirred the heart of every American who read it.

Dr. Channing Tobias, member of the U. S. delegation, denounced Czechoslovakia's imprisonment of correspondent William Oatis on trumped-up spy charges. In reply, the Ukrainian delegate cut loose with an indictment of the shameful treatment dispensed to Negroes in the United States. We can picture how that gentleman wound up his tirade, looked around as if to say, "Well, I sure settled his capitalist hash that time," and sat down victoriously. Then Dr. Tobias rose, and made a speech that no American, whatever the reflective qualities of his epidermis, should ever forget. "I am a Negro, born in Georgia, and I have survived my youth with sufficient good fame to stand here as a representative of all the people of the United States. True, we have some bad laws and some good ones not enforced, but the thing we have which you have not, is freedom to fight bad laws and to insist on good ones being enforced."

HOUSEWARMING: Now that the Trumans are in the White House—which is finally back in circulation after being rebuilt from the walls in—we have a suggestion we'd like to pass along to the First Lady. (Maybe she has thought of it already, for she's that kind of hospitable person.) Mrs. Truman, is there a house somewhere that you remember with affection? While you lived there, you made the place over in all the little and big ways that everyone tailors a house to his tastes. Then you moved out and the people who came after you made it over again. Maybe they added a sun room on the back, or ripped out the partition between the two small bedrooms upstairs, or modernized the kitchen. And you wished you could go back and see what they had done to "your" house. Mrs. Truman, we kind of have the idea that some of the people who used to live in the White House would like to see how it looks now. There aren't many of those former tenants

around, and some of them aren't as youthful or hearty as they once were and might not be able to come, but they'd appreciate being asked. There's Grace Coolidge, Eleanor Roosevelt, and Herbert Hoover—maybe others who once lived in your house. Why don't you and the mister invite them down to look around? America would love such a gracious gesture!

FOOD: War and peace are economic. They go back to the undramatic stomach, be it filled or empty. Food-hungry nations become land-hungry nations. That makes for conflict with the country on the other side of the line fence. We're used to hearing that there are "too many" people in India, Italy, China. Now, if the Agricultural Research Administration is right, it's to happen *here*, sooner than we think. The more suburban villages, shopping centers, airports and drive-in theaters, the less arable land. The U. S. didn't have to worry for a hundred years or so, because there were always untouched expanses of forests that could be cut down and broad prairies that could be reclaimed.

We're not yet at the end of our reclamation rope. There are still river basins to be tapped for irrigation, swamplands to be drained. But the end is in sight. Right now we have somewhere around 151 million people and 462 million acres of agricultural land—a little more than three acres per person. By 1975, the Census Bureau estimates, we'll have a population of 190 million. To feed that many people will take 530 million acres. Where are the additional acres coming from? The experts figure that we may be able to dig up, literally, 507 million acres by 1975, but that still leaves us 23 million in the red.

ALASKA: The above is one reason why the men who study agricultural logistics were concerned when the Senate voted to shelve Alaskan statehood. The Congressional conflict was not altogether political (though fact remains that two additional Democratic Senators from Alaska and two Republicans from Hawaii would undoubtedly mean four more votes to help gag filibustering and boost civil rights, prospect which terrifies states' righters). Dispute was a division of opinion over whether the National government or future state government should have control of the vast public lands in the territory which offers one of the best outlets for future surplus population in the U. S. proper. Alaska with 571,000 square miles of land area is more than twice the size of France, six times the size of the British Isles. While not as favorably situated so far as latitude goes—but no worse off than Norway and Swe-

den — some areas of Alaska already grow prodigious vegetables (and mosquitos!).

COURIER'S CUES: Short shrift dealt Charles E. Wilson proves Government's lack of serious interest in beating down inflation threat. . . . UMT will get no second chance in '52. . . . Some U. S. officials talk of a 100-year cold war against Russia. . . . Republican convention planners would like MacArthur to be opening speaker, if he can keynote and not stampede. . . . Unspent and so far unspendable billions for planes are a shock to those who think you can wave a checkbook and get anything overnight. . . . Unions plan new recruitment drive among industries moving south (they went to escape unions!). . . . Auto-makers will try for easier credit terms, probably will get. . . . It's to be easier for churches to secure steel and aluminum (barring war or strike), second half of year, but copper still tight. . . . Talking of food: UN says that 19 countries can expect to double their population within 28 years! . . . Farm prospects: price trend is down on pork, lamb, chickens, eggs, butter.

• ABROAD •

KNACK: The U. S. is blessed with the knack of cutting its own throat. Who can remember how many times U. S. planes fired upon Korea truce-talk sites and "safe-conduct" corridors? And in Korean prison camps, trigger-happy South Korean soldiers shot into a mob armed with no more than stones and jeers! Each time, we dutifully apologized. Now our diary-keeping general, Robert W. Grow! He was a U. S. military attache in Moscow until his inmost thoughts blossomed out in East Berlin print. His diary had been "borrowed" from a Frankfurt hotel room during the general's visit to Germany last summer. He never missed it till the newsboys shouted "Extra!" Seemed the general was in the habit of unburdening his thoughts to his diary, after walking around in Moscow and environs. He jotted down such observations as, "We must start by hitting below the belt." . . . "We must employ every subversive device . . . anything, truth or falsehood, to poison the thoughts of the population." The Army, embarrassed to tears, called him home. But it couldn't recall the damage he had done. Of all the wringing of Pentagon hands over the incident, of all the sounding brass, we can detect no particle of repentance for the abhorrent Pearl Harbor tactics eulogized. The ethics of a high American officer didn't seem to matter much. What everyone was livid about was that he had been stupid enough to let himself be caught.

MONEY: Since World War II the U. S. has passed out \$12 billion to Europe. Now that President Truman is calling for almost \$8 billion more, telling his TV audience that getting it "may be the difference between life and death for many of you listening to me," it is fitting to tot up the accounts. Our dozen billion dollars were spread from Britain to the Bosphorus. Turkey, as a result, now has a potential army of a million men, a fourth of them actually under arms. Greece has 170,000 troops, widespread national poverty and unlimited optimism. Yugoslavia is Communist, though home-grown; just to make sure that his people never forget it, Tito is turning on the heat. With American capital and kisses showering in, his henchmen almost forgot themselves there for a while. About a fourth of Yugoslavia's national income goes to arms. Italy would this moment be Communist, but for U. S. aid. Italy's Reds are still around, may even grow stronger, but Italy is at least getting her breath, economically and militarily. France, once thought of as the keystone of the arch, is in bad shape. Britain, for all her internal squabbles and U. S.-Britain family quarrels, is the best of our allies. She spends 36 per cent of her national budget on defense, has more men under arms, percentagewise, than U. S.

It's an alliance good in spots, weak in spots. That's what we have to show for our money. That, and peace.

DeGAULLE: The leadership of France daily looks less like a government, more like a parade. The Queuilles, Plevens, Faures and Pinays come and go, but DeGaulle goes on forever. Charles the Great may be blessed with many virtues, but modesty is not one of them. Neither is teamwork. He never learned how to win friends or work with people. The General, now 62, walks with his head in the clouds, and waits. His party thinks that France's present political system is doomed—and maybe it is. DeGaulle wants to revise the Constitution, strengthen the Executive position, himself as executive. If he had the chance, he'd abolish labor unions, set up labor-capital "associations" remarkably resembling those of Generalissimo Franco and the late and unlamented Premier Mussolini. DeGaulle thinks NATO is a joke, that just about all France needs is a strong man and the people will rally around his banner. (He calls his party the Rally of the French People.) So far, the French haven't rallied. They dislike insecurity, but they distrust DeGaulle.

UNITY: The Germans want it more than anything else. NATO can't give it to them; NATO can only offer eventual protection against an enemy that



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may choose to strike tomorrow, perhaps not at all. The United States can give Germany dollars, but we can't cut the Iron Curtain that separates families and industries and even German post offices and telephone exchanges. Only Russia can give Germany unity. That's why even the cautious Chancellor Konrad Adenauer is beginning to edge toward Russia's latest proposal. What is the carrot Russia dangles? The Curtain is to be ripped down; Germany is to be free to develop her peace economy, free to trade with Communist countries; Russian military occupation to be withdrawn; Germany "to have her own national armed forces (ground, air and naval) necessary for the country's defense."

It's a tempting package. Only one tidbit is left out: a revision of the frontiers established at the Potsdam conference. Germans long for the return of the Oder-Neisse territories almost as much as they long for the lifting of the Iron Curtain. Russia is silent on this point. If Germany goes after the leeks and onions of Stalin, it means she swings out of the Western orbit, leaves a nasty hole in the dyke NATO has been building.

BURMA: It's a military madhouse! At least nine different forces, including Communist, are fighting each other and the official Burmese troops. Largest and strongest of the minority groups

are the Karen, numbering about 2 million, with 300,000 of them Baptist Christians (the Burmese are predominantly Buddhist). The Karen who revolted in 1949 are holding out for an autonomous state. Shans and Kachins have more or less free-wheeling states of their own already.

Now a Government commission has suggested the boundaries for a Karen area. What makes us feel good is that a middle-aged woman, Mrs. Ba Maung Chein, Christian, executive of the YMCA, mother of several children, has been appointed Minister of Karen Affairs, the first woman Minister in the turbulent history of Burma. Her important job will be to encourage the Karen to co-exist peacefully with the Burmese. Until Burma can find a way to fight *with* the Karen, instead of *against* them, the menacing Communist uprising will not be put down. And the person who may be able to bring clasped hands to a war-weary nation, is a little lady educated in Christian schools with money that someone in America had the burning faith and buoyant optimism to put in the side of the offering envelope marked, "For Others."

• CHURCH NEWS •

SPAIN: Cardinal Segura y Saenz penned an acerbic pastoral letter criticizing President Truman's announced

lack of fondness for Franco, deplored the spread of Protestantism in Spain—but expressing no regrets for the beating of a Protestant pastor in Seville and the burning of his Bibles, hymnbooks and pews. A Roman Catholic newspaper did no more than shake a naughty-naughty finger at the Seville terrorists, with a "We do not approve, but" statement. Spanish Protestants are getting to the place where they look over their shoulder every time a U. S. official orates against (or for) closer relations between America and Spain.

Cardinal Segura regarded even the death of King George VI with considerable misgivings! He declared that Protestants used it as an excuse to launch an intensive proselytizing campaign. Apparently, the Spanish *hierarchy* intends that nothing whatsoever shall penetrate their brocade curtain, lest the notion of religious freedom be contagious. The Spanish government wants no monkey wrench, not even one blessed with holy water, to be thrown into the delicate negotiations for U. S. financial aid in return for air and naval bases. Government is trying honestly (and prudently!) to be fair.

POVERTY: A vicar of the Church of England wrote to *The Times* of London and decried the "absolute poverty" of the English clergy and the fact that nobody was doing anything about it. His church superiors promptly and gently contradicted him. They said the Church, deeply concerned, was trying to lift giving standards. The 12,240 curates in the country receive an average income of less than \$25 a week, assistant curates, \$16.80. One church official laments that the usual contribution is the "smallest silver coin," sixpence (seven cents). He says that the Church would be out of the woods if givers would up their coin to a shilling (fourteen cents).

Things are bad all over. Here, we take our children to Sunday school, thrust a dime in the hand of each, push them at a long-suffering teacher, and go off unencumbered to church. Anywhere else, we'd pay a baby-sitter a half-dollar without batting an eye. But souls come cheaply!

TAGS: We don't know how it will turn out finally, but the New York Assembly passed a bill providing that clergymen be given distinctive automobile plates. The measure has gone on to the Senate. The license tags would, in addition to the regular number, bear a Cross or Star of David, to identify the owner of the car as clergyman or rabbi—intriguing to contemplate! There will, of course, be yelps of opposition (and surely the Free-thinkers will loose a blast!). Somebody

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UNITED PRESS

CRUSADE: A Christian Endeavor delegation, headed by Dr. Ernest R. Bryan, president (seated, right), visited President Truman in the interests of C. E.'s Crusade for Christian Citizenship. Said the Chief Executive: "I hope your Crusade will encourage many young men and women to make public service their career. We need fine Christian youth in the running of this country. With the rising tide of Godless materialism, it is imperative that youth and older folks as well have a vital interest in spiritual values and have faith in God."

will accuse the preachers of seeking a device to ward off parking tickets or as justification to worm in next to the fireplug.

But there's another side to it. A preacher with "clergy plates" would have to live up to them—and it could be a struggle at times! He couldn't blast his horn at the dreamer who just sits there in front of him when the light changes; the other motorist might look back and see that it was a preacher who had lost his temper. He couldn't step it up in the 35-mile zone just because there were no cops around; the fellow he passes would see the Cross and ponder the honesty of preachers. He'd have to halt for each stop sign, give the pedestrian a break every time, stop by the car with the flat tire, on the rainy day slow down to avoid splashing the kids on their way to school. He would have to do all these—and more—if his license plates were marked with a Cross. Not such a bad idea! And why limit them to preachers? Why not a set for every churchmember? Why shouldn't we *all* be labeled with the Cross—have to live up to it, driving, walking, talking, working, living?

BIBLES: We see that something unusual has been going on in Jerusalem. The Soviet government has opened a bookshop where all kinds of Russian literature are available at bargain-basement prices. The Americans don't

have such a bookstore, nor the British nor French. Not even a lending library. But that's not the point that gave us pause. You'd never guess what the Russians are selling in their store, besides Marx and Engels and Lenin. *Bibles!* And at about half the price asked at Jerusalem missionary bookstores. Probably the Russians figure they can exploit the religious interests of tourists who come to a town like Jerusalem. Maybe they do, selling them Bibles and then trying to throw in "The Life and Loves of Vyacheslav Molotov." Fact remains, the Bibles are there for sale, and at a price inducement.

Imagine a U. S. government bookstore selling Bibles! Subsidizing them, yet! It could never happen. Over here, we believe in the separation of Church and State. Let the Russians peddle the Bibles!

TOPICS: The Rev. Roger C. Schmuck, rector of St. George's Episcopal Church in St. Louis Park, Minneapolis, asked his people, "If you could hear only five sermons during the rest of your life, what five topics would you like to hear discussed?" (We hope that none of his parishioners took him so literally that five are to be their limit!) Maybe you'd like to see the results. And maybe you'd like to list your own five, or take a poll in your own church. Might be enlightening to see how it

comes out. Here are the selections from St. George's: (1) Immortality. Is there life after death? How can we be assured there is? (2) How can we keep faith in the face of adversity? (3) What can we do to secure and maintain world peace? (4) How can adults keep children from losing faith? (5) When all goes well with our lives, how can we keep from feeling self-sufficient and independent of God?

PROPERTY: When the suburb of Southwood not far from San Francisco decided to "exclude" a Chinese family from the community, the Methodist Church in South San Francisco let it be known that the decision was unworthy. Thereupon Southwood parents kept ten of their children home from Sunday school. The pastor received anonymous telephone calls warning him to mind his own business, be "less concerned over the Chinese"—the old master-race pattern. One telephone call was from a mother who said she felt she wasn't intolerant, but didn't want to live beside the Chinese because their presence would lower property values. That canard, whether concerning Chinese or any other race, brings us out of our corner fighting! In the first place, we just don't think it's true. Where are facts and figures? But even if it were true, the people who trot out the alibi are, in effect, saying: "I'm willing to be a Christian as long as it doesn't hurt! I'll practice democracy if it doesn't cost me anything! I'll go along the brotherhood trail until I'm hit in the pocketbook." It cost the Samaritan something to become the Good Samaritan! It cost Jesus something to become Saviour!

God help us, if we peg our faith to the real-estate market.

BASKETBALL: It's the Number One Sport on Formosa. Rev. Dick Hillis, Youth for Christ leader on the island, came up with an inspiration typical of the non-hidebound approach of this organization. As a result, five picked members of a U. S. Christian college basketball squad leave next month for a summer on Formosa. The boys are from Taylor University in Indiana, the basketball-playingest state in the union. They didn't quite make the NAIB tournament at Kansas City, but rolled up a 21-win and 4-loss record for the season, ending up with the third-highest offensive average in the country. Coach Don Odle of Taylor will go along—do the preaching, as a matter of fact. Imagine, having a coach like that! These boys are to play exhibition games, then preach, teach, testify, evangelize among the large crowds they expect will gather. If Formosans are half as devoted to basketball as folks big and little, young and

old in Hoosierland, the boys will have all the pews filled.

IN BRIEF: Air Force, Army and Navy want chaplains, especially seminary students graduating this month; write Chief of Chaplains of service you choose, at Washington 25, D. C. . . . 14 Wisconsin public schools in which teachers are Roman Catholic nuns were cut off from state financial aid. . . . U. S. Supreme Court refused to outlaw Bible reading in New Jersey schools. . . . Christian Family Week, May 4-11. . . . And on May 14-18, Southern Baptist Convention at Miami. . . . May 22-28, at New York, General Assembly of the Presbyterian Church, U. S. A.; sesquicentennial pageant at Madison Square Garden, May 27; Presbyterian historical movie, "And Now Tomorrow," at Carnegie Hall, May 28. . . . The 3 million copy of Hurlbut's "Story of the Bible" will be sold this year. . . . Billy Graham has resigned from the board of directors of Northwestern Schools; too busy preaching. . . . First Baptist Church of Long Beach, Calif., has mothered 15 churches in as many years. . . . German Methodists report a 30% membership gain since end of World War II, but the number of British Methodists dropped last year. . . . With May issue, the *Walther League Messenger* celebrates its 60th anniversary; many happy returns!

• TEMPERANCE •

CRIME: Sweden deserves a medal for the thoroughness of its research and the accuracy of its statistics in the alcohol field. From one of the latest and most exhaustive tests ever made on the relationship of crime and alcohol, these startlers: During the period 1936-1945, about 10 per cent of the adult male population of Sweden incurred some kind of reprimand or penalty that had to do with liquor, no surprise in any man's country. But get this: that same 10 per cent were responsible for 55 per cent of all crimes recorded during the ten years! The criminal record of teetotalers, and their need for public welfare assistance, turned out to be only about one-half that of moderate drinkers and one-twentieth that of habitual alcoholics.

Kind of looks like boozing and burgling go together.

ROUNDUP: Abraham J. Levinson surprised the Retail Liquor Dealers Association of Berks County, Pa., by saying: "One-third of the nation is dry, 25 million Americans live in areas that forbid the sale of liquor, and 3000 towns and 2000 miscellaneous political subdivisions are either bone dry or have outlawed distilled spirits." . . .

More than 1200 weekly and monthly magazines in the U. S. are free of advertisements of alcoholic beverages, says the American Business Men's Research Foundation. Those magazines have 112,167,756 subscribers. There are in addition more than 2000 weekly and daily newspapers that refuse to admit liquor ads to their columns. . . . And in Egypt, a prohibition bill approved by the health and finance commission of the Egyptian parliament is being vigorously opposed by *Christians!* They say they've got to have wine for Communion and other church services. . . . Five fed-up young men are out to beat the liquor propagandizers at their own game. They're going to advertise, by radio, TV, newspapers, billboards, the evils of alcohol, colorfully and consistently. They need help. Write Truth Advertised, P. O. Box 447, Anaheim, Calif.

LAUGH: A reader from Moorestown, N. J., sent us an article clipped from a magazine for antique fanciers, called *The Spinning Wheel*. The piece is titled, "Serious Temperance Prints Now Fun for Rumpus Rooms." Pictured are two of them. One is the familiar "Father, Dear Father, Come Home with Me Now." The other, "Licensed to Do What?" is illustrated with an admittedly gruesome drawing of a father about to crash a chair down on the head of his wife and being restrained by his older daughter. The sophisticated article suggests that you can get a terrific bang out of finding old prints like this and tacking them on the walls of the rumpus room. Goes on to say, "Perhaps the most famous of these, the 'Express Train to Hell,' a folio lithograph in full color, is the most horrific example. Certainly today it is regarded almost as a 'must' by those who want a really representative family tap-room with bar and grill." After a description of other prints, the author muses quaintly, "We collect them and put them on our rumpus room walls, not to contemplate in high moral mood, but at which to laugh."

We can think of a few other scenes that might go well on the rumpus room or family tap-room wall. No use going back to the old prints. You can take 'em yourself with your own camera. Out on the road, you can often get a picture of a couple of teen-agers lying in a pool of blood, empty bottles in the back seat of the smashed car. Or a woman on the East Side of New York with a knife in her chest and a man muttering to the cops, "I was drunk. I don't know what happened." Or down on the Bowery—a nice rumpus room shot of a man lying across the sidewalk in an alcoholic stupor.

You could get all kinds of pictures like that. Anything for a laugh.



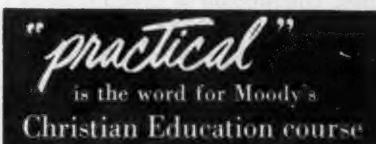
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Editorially Speaking...

● WHY SOME PROTESTANT LAYMEN PROTEST

THE Council for Social Action of the Congregational Christian Churches was created in 1934. Its purpose, as announced then, was to help "make the Christian Gospel more effective in society." During the 1930's the Council supported the Consumer Cooperative Movement, demanded a national referendum before a declaration of war, conducted critical studies of the private enterprise system, and was against student military training. More recently the Council has lobbied in Washington for compulsory health insurance, Federal aid to education, FEPC and Point IV. Council members seek to make clear the fact that they do not speak officially for the Church.

Many members of the Church who oppose the Council's views on politics and economics, object to its active lobbying. Recently sixteen prominent laymen of the Church, including scientist Robert A. Millikan and Congressman Walter Judd, formed a committee to oppose the Council's "political action" program.

Answering the charge, Dean Liston Pope of the Yale Divinity School, who is the Council's Chairman, said, "The Council is vigorously anti-Communist and Anti-Marxist," and vigorously defended the Council's policy and program.

CHRISTIAN HERALD has the greatest regard for all individuals concerned in this controversy—Dean Pope, Robert Millikan, Congressman Judd and others. It is not for us to enter into that particular debate. Congregationalists are well able to solve their own problems. But CHRISTIAN HERALD is concerned for the general issue raised in this "family" argument. Increasingly Protestant laymen are rebelling against what many of them charge is "clerical dictatorship."

These objectors insist that unless and until a Lutheran or Methodist or Congregational or Presbyterian committee, commission or group is official, its name should not create the impression that it is, particularly in official Washington.

To CHRISTIAN HERALD this seems a most reasonable contention. And dismiss the idea that all these lay critics, or even a majority of them, are "economic royalists"!

● GENERAL DOUGLAS MACARTHUR

THE eloquent and exquisitely beautiful tribute of General Douglas MacArthur to his mother, which is a Mother's Day feature of this issue, is characteristic of the man who wrote it.

The book, "Douglas MacArthur," by Clark Lee and Richard Henschel, which is the most recent and perhaps the most authoritative of the General's biographies, contains an intimate picture of MacArthur's family life. I was particularly impressed by the story of the mother-son relationship that carried the young West Point cadet through his training period. It is a tribute

to son and mother, and to their devotion to each other, that they both were impressively popular and highly regarded at the Military Academy. Mrs. MacArthur was just about the "First Lady" there and Douglas won the highest honors ever achieved in that institution's eventful history.

The biography to which I have already referred contains a poignant picture of Douglas MacArthur's religious life. Here, of course, appears again the influence of his mother, the lovely southern girl who married the brilliant Yankee Civil War officer, Arthur MacArthur. Here in one crowded sentence is a full-length portrait of their son, Douglas: "At 4:00 a. m. on December 8, 1941, MacArthur was advised by a telephone call, of the Japanese attack on Pearl Harbor and it is a matter of record that before going to his Headquarters he took the Bible from his bedside table, read for a while and then prayed."

● PASTOR, HAVE A CARE!

CERTAINLY it is within the right of individuals and organizations to both support and oppose measures before Congress. Indeed, generally we are entirely too unconcerned about such matters. But church leaders particularly should have a care not to disregard the convictions of those who may be in disagreement with current "official" resolutions and propaganda.

Recently, in a reader letter, my attention was called to a vote taken on Universal Military Training at a regular morning church worship service. The pastor first read the resolution passed against UMT by the governing body of his church. He then presented his own arguments against such training and concluded by calling for a standing vote. In another congregation the minister distributed writing paper and envelopes and, after making a plea for action, gave his people time to write and sign personal communications to their Congressman, urging him to vote against the bill. Incidentally a large majority of that congregation did not write.

Without opportunity for rebuttal, these clergymen and others have denounced UMT as a threat "to our democratic way of life and our Christian concept of citizenship." Certainly those who make these statements and pass these resolutions are within their American rights when they do so. But they are un-American when they deprive others of the right and opportunity to dissent; when they use the Sunday morning service, or indeed any other occasion, to take such votes and actions as my correspondents describe.

Daniel A. Poling,
EDITOR OF CHRISTIAN HERALD



General Omar Bradley, right, who has testified on the "This I Believe" program, is interviewed by the originator and director of it.

Ed Murrow

and his 'BELIEVERS'

**The old-fashioned
"testimony meeting" has
been brought up to date
and folks in every walk
of life bare their souls
to listening millions**

By MARION HOMER

MAY 1952

THERE was an undertone of excitement at CBS in New York. The launching of a new program always brought a final tense moment, but this was something more. This was a different kind of program. In thirty seconds an engineer would flick a switch and give Edward R. Murrow and Mr. Average American a pulpit more commanding than any that Billy Sunday ever occupied. Nobody was going to preach a sermon; it was simpler and more revolutionary than that. A man was going to state frankly, openly, his inmost beliefs. How would the public take this baring of soul by those who had agreed to talk about the spiritual mainsprings of their lives?

The red hand of the clock swung upright. From speaker grilles in CBS corridors, from radios in millions of homes, came the terse voice of Ed Murrow saying: "This I Believe . . . By this name we bring you a new series of radio broadcasts presenting the personal philosophies of thoughtful men and women in all walks of life. In this brief time each night, a butcher or a banker, a painter or a social worker, people of all kinds who need have nothing more in common than integrity, a real honesty, will talk out loud, about the rules they live by . . ."

Then industrialist Albert Nesbitt, Mr. Murrow's first guest, stepped to the microphone. He told the radio audience how he had turned to

J.C. Penney

LINES OF A LAYMAN

BOOK LEARNING IS ONLY PART OF IT



WHY IS IT that so many young people today are unwilling to start at the bottom and work with their hands?

Perhaps it is because there is something lacking in our system of training. In the home, there is too much pride in giving our children the best possible education; in school there is too much reverence for books, too little for practical living; in our daily contacts, there is too much genuflecting to position and too little consideration given to capability. We seem to be forgetting that when the mind is educated, and the hand is left ignorant, the person is but half trained.

Right here I want to say I am not belittling books, nor book education. To do that would be foolish. I know. From the time I finished school I was not much of a reader. I really had no time, so I thought, for anything so unproductive and inactive as reading. Then, one day in New York, after I was well established in business, I dropped into the show room of a book concern which had space on the same floor with our offices.

I was curious about how books sold and as I was talking with the manager I picked up a volume written by a man named Thomas Tapper. It was entitled "Youth and Opportunity." More out of appreciation for the bookseller's courtesy than anything else, I bought the book, and having paid for it, figured I ought to get something for my money. So I read it.

The book made such an impression on me that I arranged to meet the author and proposed that he take me in hand and tutor me. For eighteen months I worked half of every business day, reading and writing under Dr. Tapper's direction. Nothing was permitted to break up our appointments. One of my most fixed habits at the time was store visiting but throughout those eighteen months I hardly went out on the road. Those months were among the richest and most stimulating of my life.

I got to know authors from Plato to Thackeray to Ruskin and I am more grateful than I can tell you for the introductions to these gifted men. But, whatever the genius of such men, or such American authors as Poe, Emerson, Hawthorne and Longfellow, it is well for us to keep in mind that the pioneers who built our country were, for the most part, men of little book learning; and, to remember it is the skill of the mechanic that makes possible—to a very considerable extent!—our standard of living.

drink out of boredom, and how he had been helped to conquer his weakness. "One day about fifteen years ago," he said, "I suddenly came face to face with myself and realized there was something quite empty about my life. My friends perhaps didn't see it. By the generally accepted standards I was 'successful.'" Mr. Nesbitt tried to figure out the cause of his boredom. He found that he had been too wrapped up in his work, too selfish. He had been "using" people, instead of trying to help them. Only when he started to give "some of himself" to others, did he begin to find real meaning in his life. "That feeling of emptiness into which I was pouring cocktails out of boredom, was filled up now with a sense of purpose." He had begun to live a Christ-centered life.

His statement had hardly left the air

before enthusiastic comment began to pour into CBS. People obviously had been hungry to hear someone talk about spiritual problems as freely and informally as he would talk to neighbors about gardening or golf.

HERE was a return to something which had fallen out of general practice—a return to the psychologically and spiritually-sound principles of the old-fashioned "experience meeting." In the days of the early church, Christians met with one another to share religious experiences and beliefs. In more recent times, the Methodists in their "class meetings," and other churches in their "testimony time" have made use of the same principle. These groups have found that speaking out freely and personally helps them to clarify their own

religious thoughts. They have found that listening to the experiences and problems of others teaches them also about themselves. "This I Believe" is an experience meeting on a coast-to-coast hookup.

Edward R. Murrow says the first ideas for the program were born out of the confusion of the years following the war. People everywhere were restlessly searching for spiritual values. Perhaps radio, one of Murrow's favorite tools, could try to give an answer to these questions. We doubted our beliefs, but at the same time we feared our doubts.

WE hardly need be reminded," Mr. Murrow declares, "that a lot of us have traded in our beliefs for bitterness and cynicism, or for a heavy package of despair, or even a quivering portion of hysteria.

"Around us all, now high like a thunderhead, now close upon us with the wet choking intimacy of a London fog, there is an enveloping cloud of fear. There is a physical fear, the kind that drives some of us to flee our homes and burrow into the ground in the bottom of a Montana valley, to try to escape, if only for a little while, the sound and the fury of the A-bombs or the Hell-bombs, or whatever may be coming. There is a mental fear, a prevalence of doubt of what we have been taught, of the validity of so many things we had taken for granted to be durable and unchanging."

Ed Murrow made first-hand contact with confusion during World War II. When he broadcast from London his sound-effects version of the blitz and took his microphone on bomber raids over Germany, American listeners sat on the edge of their chairs. But civilians were too far away to share the deep spiritual shock that GI's went through when actually facing the fire and blood of war. When our men came home, new threats of new wars began to build up. Again we had to face the disastrous world that surrounds us, and outer confusion is compounded by our inner confusion. Mr. Murrow has had enough contact with war to know what it takes out of a man's mind and faith. But he too confesses to being confused and says he does not know the answers: "This reporter's ideas are in a state of flux . . ." It was to satisfy some of his own searching as well as that of others that he was anxious to start this new kind of radio program.

It was one day back in 1950, at a luncheon Mr. Murrow attended with radio friends, that the idea for "This I Believe" finally came out in the open. They talked about the tensions of the times, agreed that Americans were hungry for beliefs, but worried lest

(Continued on page 38)



Too Little Time

For

Mother

By

HARRO MELLER

JT NEVER had occurred to me that one day my mother would no longer be here. I had taken her existence for granted, as one takes for granted a mountain, little expecting that one morning the mountain could be gone.

After all, hadn't my mother always been there when I needed her? When I was in trouble, hadn't *she* been the one who never failed me? And when I was in a German concentration camp during the Hitler regime, who but she had dared to confront the Nazi officials in my behalf and beg for my freedom? Undoubtedly, without her help I would have remained a prison number and died nameless as had so many others who had no one outside to fight for them.

I am aware today that when the wheel of unfavorable circumstance again rolls over me there is no mother waiting in the background to save me. The knowledge that someone is doing everything possible to solve my prob-

lems no longer exists. The unbelievable has happened: the mountain is no longer there . . .

My mother is dead.

Sometimes I ask myself what I gave her in return for her selfless devotion. To know that I gave her money in the last year of her life—which had been a good year for me as far as finances were concerned—does not unburden my troubled conscience, and the fact that I had invited her to visit me in the town where I worked seems to me now a rather vague repayment for her love.

Where did I fail?

The things she desired most, I withheld. And it would have cost me nothing to give them to her. Now I would gladly provide them, if I could have her here once more. I would give to her affection, consideration and patience.

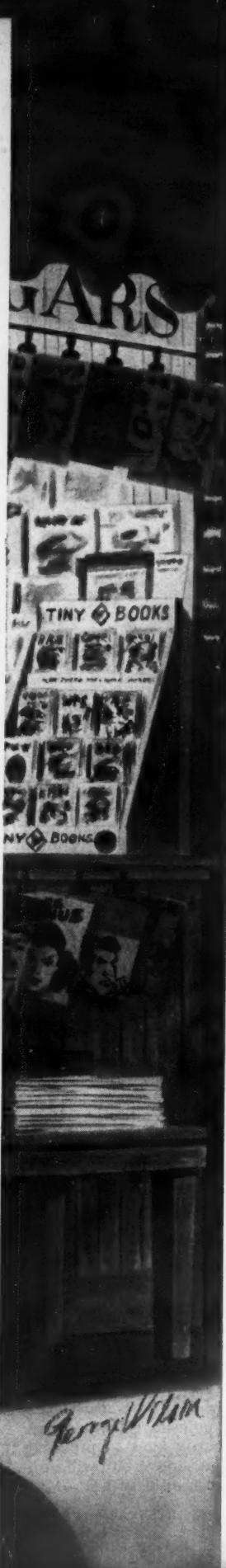
On all three points I failed—failed miserably. Not because I did not love

(Continued on page 53)

ILLUSTRATOR: RICHARD OTT

CANDY

EAT!



SMUT ON OUR NEWSSTANDS

Obscene magazines are menacing the security of your town and home. Here's how to fight back—and win!

By J. ALVIN KUGELMASS

ILLUSTRATOR: GEORGE WILSON

HE stepped quietly into the self-service elevator with the woman. He had planned it carefully. Sensational magazine stories and pictures had not only inflamed his lust but sharpened his cunning.

Courteously he asked the woman what floor she was going to, and obligingly tapped the button. As the elevator rose, his finger inch ed toward the "Emergency Stop" control. Between floors he pressed it savagely, turned and leered. With horror-widened eyes, she watched him snap off the light, felt his reaching hands. Her unheard screams echoed up and down the elevator shaft of the Los Angeles apartment house, that day of November, 1951.

After seven similar crimes, including two murders by strangulation, a trap was set in the area and he was caught. In his room, police found hundreds of fact-detective magazines.

In Washington, D. C., a determined and experienced pervert who specialized in park operations was nabbed with the assistance of a pretty policewoman. He, too, was a literary devotee. The walls of his room were lined with photographs from the "girlie" magazines. These, he told police, drove him to the heinous crime of rape twenty-seven times. The photos were not purchased from a furtive peddler. They were torn from magazines sold openly at newsstands.

From one end of the nation to the other, in drug stores and stationery stores, at corner stalls and railroad stations, at 106,000 newsstands, \$200,000,000 worth of obscenity is peddled annually between the covers of some 400 titles. The end results, in terms of policing, demoralization, tax-paying, warped lives, false values and terror are incalculable, the shame of a nation.

The menacing magazines fall into categories known to the trade as fact-detectives, girlie books, comic books, art books, nudist books, health books, and picture magazines.

The fact-detectives profess to tell in profuse and gory detail just how real-life murders, preferably those accompanied by perversion, are committed. Most of the graphic and ugly photos which accompany these narratives are drawn from actual police files and were taken at the scene of the crime. Lacking police photos, posed models suggestively dramatize the setting.

Girlie books include nudist, art, health, picture ("cheesecake"), and certain species of "gag" magazines. Almost all of these use posed pictures. The models are obtained from reputable and nationally-known agencies and are paid about \$10 an hour. Without this trade, some of the model agencies would go out of business. These magazines specialize in the

picture sequence, a caricature of photojournalism as used by decent magazines. The title of such a picture series might be, "Mazie Hangs a Picture." Mazie is featured either in lingerie or a skimpy playsuit, mounting a ladder while wielding a hammer coquettishly. The reader and she know that the ladder and the hammer are all in fun. The important element is her pose and posture. Accompanying captions are inflammatory, use the double entendre, or the borderline pun.

Comic books, indisputably established as a contributing factor to juvenile delinquency, half-heartedly attempt to justify their emphasis of crime, horror, sex and violence by running lip-service titles such as "Crime Does Not Pay." When unlicensed sex is glorified, captions are feebly indignant.

Along with this lecherous literature on the newsstands are pocket-sized reprint books with salacious covers and lurid titles.

Prominent in the muck magazines are columns of advertisements which prate of crime, sex and degeneracy. Love tokens, smutty joke books, volumes on sex sadism, or homosexuality are some of the "plain wrapper" merchandise peddled via incredible columns which would never see the light of day in responsible magazines.

All in all, filth adds up to a profitable business. Some dozen publishers are

actually millionaires; each maintains handsome, glittering offices in the better buildings, and employs large "competent" staffs of editors, artists and circulation experts. Twilight publishers issue about one-third of the 1200 magazine titles that may be found on newsstands, and are powerful, even cocky. But they can't stand up against an alerted citizenry!

Your town can do a housecleaning job on its magazine stands—with or without police backing. There is not a state in the land which does not have one or more statutes under which obscenity may be seized and destroyed. Yet officials are reluctant to take steps. They say they are fearful of treading across the borderline into censorship! Justice Oliver Wendell Holmes, in writing an opinion on censorship versus obscenity, declared: "When a stranger comes into my home and performs lewd, obscene acts, I have no hesitancy in labeling his actions obscene."

When a move is made to oust pornographic publications from the newsstands, their affluent publishers yelp, "Down with censorship! Long live the Bill of Rights!" But the freedom of the press clause in the Constitution by no measure of oblique thinking wraps a cloak of protection about filth.

It requires no great amount of literary acumen or Puritanism to label each and every one of these magazines as

obscene. The phrase "freedom of the press" has frightened people into holding their tongues in defiance of their indignation and innate good sense. No less a critic than John Mason Brown had no hesitancy in calling these publications "the lowest, most despicable, most harmful and unethical form of trash." Something called "I Was a Part-time Virgin" is blatantly obscene, suggestive and non-literary, and comes under any anti-obscenity act of any state, county or city.

NOT only are too many of us giving aid and assistance to the smut peddlers by our silence, but ironically we are all, as taxpayers, underwriting them financially! Under an Act of Congress dated March 3, 1879 (and brought up to date February 2, 1928), subparagraph 4, section 412, *Postal Laws & Regulations*, states that any publication devised to further "education" in the United States may enjoy a second-class mailing permit. About 90 per cent of the shady publishers avail themselves of this permit. They get a less-than-cost rate in mailing copies in bulk to distribution points across the country. President Truman recently announced that the loss to the Post Office last year in handling second-class mail came to \$250,000,000. These publishers are happy about the permit for two reasons: first, their profits are far greater because the taxpayer helps to foot their postage bill; second, they can point to the permit, lift their eyes piously and exclaim, "We are called educational by the Government itself!"

Why doesn't the Post Office Department cancel the permits of the filth purveyors? Because the postal authorities, too, have been scared by the censorship bugaboo. This despite the fact numerous federal laws actually forbid the mailing of obscene literature.

The sole steps taken by the Post Office to clean up these publications or put them out of business has assumed the form of a geometric morality which attempts by linear measurement to keep pictures within bounds.

These measurements act as guidelines for the twilight publishers. They know not to run photographs where garments are, say, more than four inches above the knee. With this weird code, the publishers are only too happy to comply. Now and then, though rarely, a second-class mailing permit is revoked when a publisher heedlessly oversteps. But if he "cleans up" his book, the permit is restored and everyone is happy.

Sometimes when a particularly bestial crime or orgiastic cellar club of teen-agers is traced back to provocative magazines, a state or city will rush

(Continued on page 44)

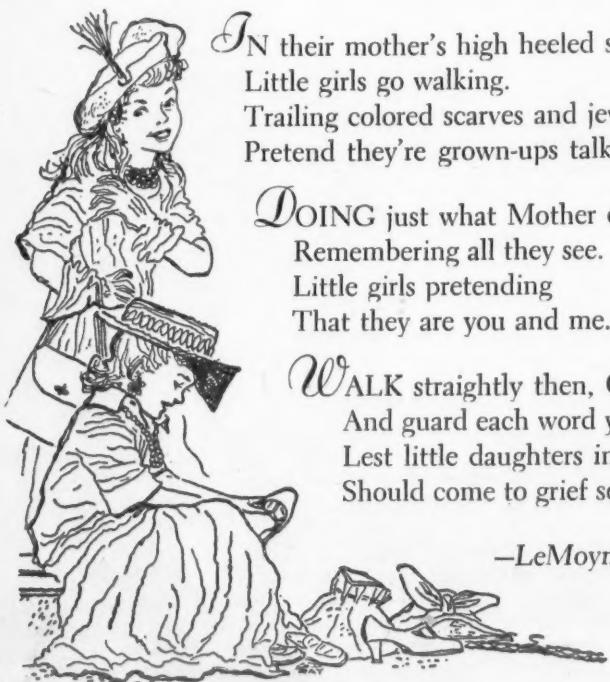
In Mother's Shoes

*In their mother's high heeled shoes,
Little girls go walking.
Trailing colored scarves and jewels,
Pretend they're grown-ups talking.*

*DOING just what Mother does,
Remembering all they see.
Little girls pretending
That they are you and me.*

*WALK straightly then, O mothers,
And guard each word you say.
Lest little daughters in your shoes
Should come to grief some day.*

—LeMoyne Holste



Meet SHERIFF DOWNS



In his office at the jail, Edwin H. Downs interviews an inmate.

This jailkeeper is using his religion to help those who have strayed find the pathway back to God

By FRED B. BARTON

TELL ME about your religion, son," said the sheriff gently. "I haven't any religion," said the tough youngster.

"That's too bad. Tell me about your mother."

"My mother has let me down."

"You're wrong there, son. I have known lots of prisoners like you. But I never have known a mother to give up hope in her boy."

He paused significantly, this small-town jailer, and then finished amiably, "You think these things over. Let me know when you want to talk to me again."

It would be an exaggeration to say that Edwin H. Downs, special sheriff and jail-keeper of Dedham Jail and Norfolk County House of Correction at Dedham, Massachusetts, conducts a Sunday-school class for 365 days of the year. But in this ancient stone building, erected first in 1817 and added to in Civil War days, an edifice so unhandy for penal purposes it should long since have been turned over to a museum, Ed Downs has managed quietly to

praise his Master and to serve the interests of the Commonwealth by turning this man and that back from the paths of crime.

Of course any seasoned cop could have told him he was plumb crazy to do any such thing. When a man gets elected sheriff it's an open secret he is permitted to feed the jail-birds as cheaply as possible, and pocket the difference. Give a canny sheriff with a frugal wife a couple of terms in your own local bastille and he can retire in comfort. Nobody much criticizes a sheriff. Downs himself took office in 1939, following a lifetime career of a fine old gentleman who retired at 91 and had been jailer for 40 years.

You don't have to leave your nose at home when you visit Dedham jail today, but you can imagine how it was when Downs first took over. Meals were so wretched that most of what went on the prisoners' plates ended up in swill-buckets to be fed to hogs. As a sop the inmates were allowed food in their cells, according to their ability to buy. The first result was more mice

than prisoners, enough cockroaches to enliven a city dump, and more flies than an old-time livery.

Hercules cleaned up some filthy stables by removing all hands and sluicing a river through. Downs couldn't work so simply. He did manage to hose down one cell-block after another, however, and to scour and scrub, scour and scrub. The place is still no rose-garden but at least it has lost that prison odor—the stench of unwashed bodies and stale formaldehyde soaking into stone and cement. There is indeed no disinfectant smell at all. Just good soap-and-water cleanliness.

BELOWING that no man—or woman—can love God or respect himself or his fellow men properly while living in filth, Downs pressed the county commissioners for something better than the six iron bathtubs, with capricious water supply, which he inherited in 1939. They gave him a shower room, walled with oak and covered with zinc. A first-class breeding-place for roaches,

(Continued on page 61)



God's Time

T

HERE ain't no sense to this daylight savin'. It ain't Christian—"

"But Martha—"

"You needn't 'but Martha' me, Jake. The good Lord made the sun to rise and set at certain reg'lar times, and man's got no business tryin' to make it do otherwise."

"But, Martha, don't you see—?"

"No, I don't see."

Jake and Martha sat at the breakfast table this April Sunday when daylight saving became effective in Massachusetts.

"You can't go to church on standard time," Jake said, trying to take advantage of his wife's distraction with the argument by reaching for a forbidden second spoonful of sugar for his coffee.

"Church's allus been at eleven o'clock," Martha replied, as her strong, capable hand quickly covered the sugar bowl. "Eleven o'clock is God's time and that's when I'm goin'." Her teeth came down with emphasis on a piece of toast and her black eyes snapped.

Big, easy-going Jake said no more. He had been married to Martha thirty years and had long since learned always to let her have the last word. Jake stayed home and read the Sunday paper.

As the congregation rose to sing the closing hymn, amused glances followed Martha's tall, angular frame as she walked with firm tread down the middle aisle to her accustomed seat five rows from the front. When the service had ended, a neighbor with a merry face accosted her. "Joke's on you, Martha Kennedy. You forgot daylight saving, didn't you?"

"Nothing of the sort," Martha replied as they walked toward the door together. "I came to church at eleven o'clock. No government's going to make me go to church at ten. Mind you, George Washington said—or maybe it was Thomas Jefferson—anyway, the Constitution says 'Church and State shall be separate.'" Her black eyes challenged the little circle of women that had gathered about her in the vestibule. "If the rest of you'd have a little more gumption—"

Martha walked out the door and down the steps, with her head held high. There was determination in every line of her, even to the tight knot of iron gray hair showing below her straight-brimmed hat.

Martha's lips compressed as she heard Lucy Cortez say with a laugh, "Everybody's out of step but her."

"I'll show those spineless women," Martha said to herself, "that no ridicule can stop me from standing by my Maker and His time, even if I'm the only one in the state."

That evening Annie Richards, the pretty little schoolteacher who boarded at the Kennedy home, came into the

sitting room for a chat. Casually she pointed to the mantel.

"I see you haven't set your clock right for daylight saving time, Mrs. Kennedy. I'll be late for school if I get up by that time."

Jake opened his mouth to reply, then glanced at Martha's disapproving eye.

"The hands on the clock ain't going to be moved," Martha said with decision.

"I know the jewelers say when daylight saving goes off in the fall people ruin their clocks turning the hands back, but there's no danger turning the clock forward an hour in April."

Jake quickly covered his mouth with his big hand, for the corners were twitching.

"That is not the point." Martha's black eyes were snapping for she had noted Jake's amusement. "The point is that this house has always been run on God's time and it will always be run on God's time so long as I live here."

Annie Richards' blue eyes became two round o's of surprise. "Of course, Mrs. Kennedy, I know you are a good Christian woman, but breakfast—"

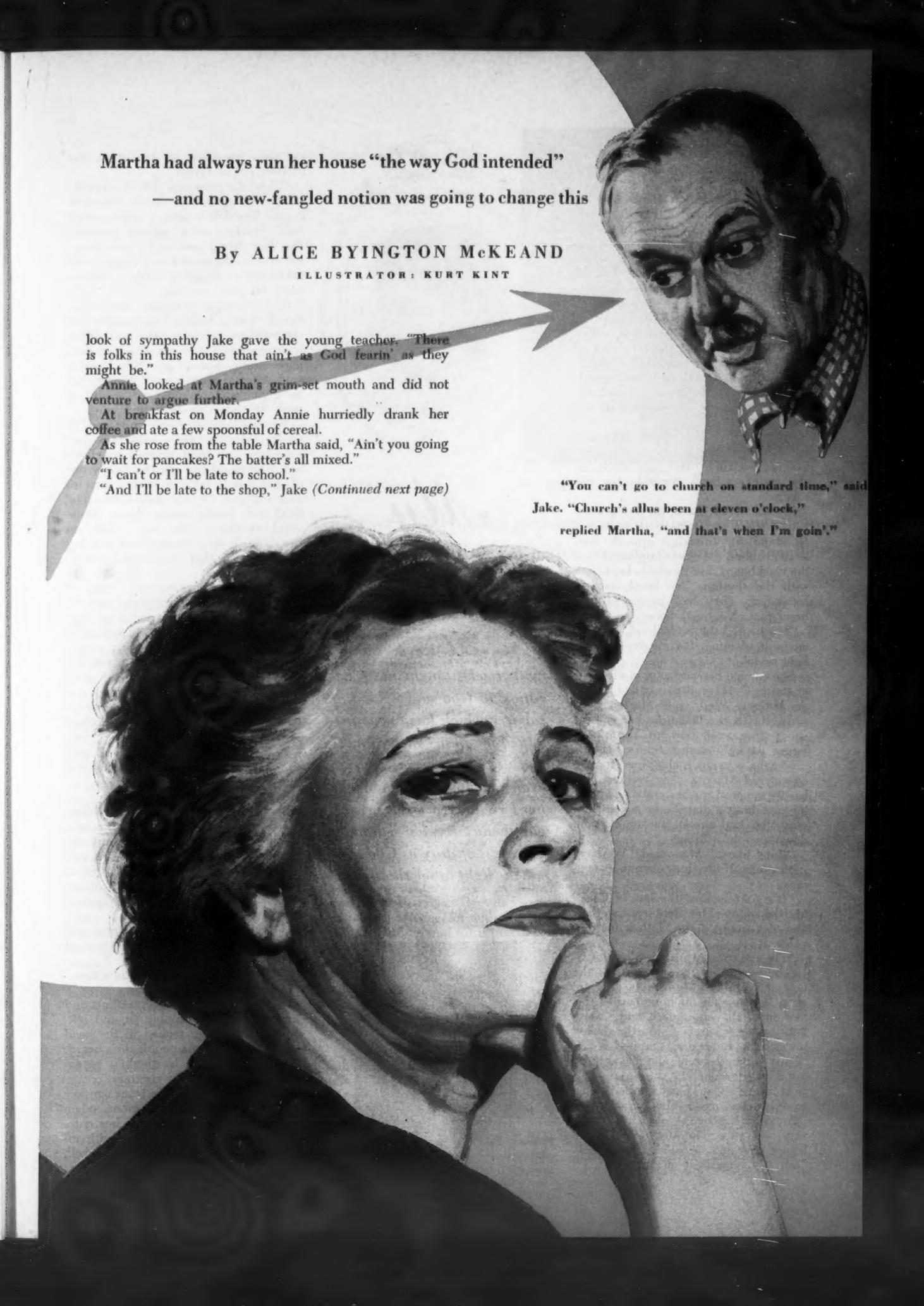
"Breakfast will be at seven as usual."

"But that will be *eight* daylight saving and school opens at eight-thirty."

"Land a liberty! It ain't no affair of mine if they want to run the schools on crazy time. This is a God-fearin' home an' it's run on God's time." Martha caught the quick

"But Mrs. Kennedy, you haven't set your clock forward an hour," said Annie. "I'll be late for school."





Martha had always run her house "the way God intended"

—and no new-fangled notion was going to change this

By ALICE BYINGTON McKEAND

ILLUSTRATOR: KURT KINT

look of sympathy Jake gave the young teacher. "There is folks in this house that ain't as God fearin' as they might be."

Annie looked at Martha's grim-set mouth and did not venture to argue further.

At breakfast on Monday Annie hurriedly drank her coffee and ate a few spoonfuls of cereal.

As she rose from the table Martha said, "Ain't you going to wait for pancakes? The batter's all mixed."

"I can't or I'll be late to school."

"And I'll be late to the shop," Jake (*Continued next page*)

"You can't go to church on standard time," said

Jake. "Church's allus been at eleven o'clock,"

replied Martha, "and that's when I'm goin'."

said as he, too, left the table. "You'll have to eat the pancakes yourself, Martha."

Jake and Annie left the house together. Martha watched them from the dining-room window. She could see that Jake was apparently speaking earnestly to Annie. "No doubt Jake's apoligizin' for me, tellin' her I'm an eccentric. I'm just standin' for the right." She walked with firm tread to the kitchen and slapped some pancake batter onto the griddle. When the cakes were a golden brown she sat down at the little table in the kitchen and ate part of one. It did not taste good. "Must be fallin' down on my cooking. Jake and Annie's always praised my pancakes."

She took the remainder of the cakes out to the chickens. "Leastways you like my cooking," she said aloud, as she watched them scrabble for the cakes.

Martha went about the housework with a glum face. She tried to forget all about the breakfast episode but, as she rubbed the clothes up and down the washboard, her thoughts kept time with the rhythm. "No break-fast—no break-fast. They had to go without break-fast. No break-fast—"

"Hush up," she said aloud, "it ain't no fault of mine. It's all due to daylight savin'."

She carried her basket of clothes out to the line. Mary Bryan called across the hedge: "Well, well, Martha Kennedy, this is the first time I ever beat you getting my clothes out. You must'a forgot daylight saving time's begun."

Martha was much chagrined for she considered Mary a slow worker. She hastily covered up her embarrassment by launching a diatribe on whoever it was who had thrust this crazy time down people's throats.

"But I like it," Mary said. "We have such delightfully long summer evenings."

"It's goin' against the law of God." Martha snapped her dentures together. She also snapped the clothespins into place.

When Martha returned to her kitchen she turned on the radio to get the news. "Everybody seems to be cheerful about getting up an hour earlier this morning," the announcer said. "Daylight saving is surely—" Martha darted toward the radio and snapped it off. "Can't anybody talk about anything but daylight savin'?"

Martha's big gray cat jumped down from his chair and rubbed against her. "You don't rub nobody the wrong way, do you, Timothy Titus?" She leaned over and stroked his sleek back. "But it's a mercy you can't talk. I'll

get your breakfast. In the upset this mornin' I clean forgot."

While she prepared the cat's breakfast her thoughts wandered to Jake and Annie. She didn't need to worry about Jake's working on an empty stomach. He was strong and could get along, but Annie—she wasn't very rugged and thirty-three wiggling little children must be very wearin'.

The morning wore on. The clock struck eleven. Martha kept looking out the window to see if Jake and Annie were coming for lunch. She had prepared none. Should she give them a cold snack if they came? Would that be giving in? Nobody was going to push her into this daylight saving.

Neither Jake nor Annie appeared. At twelve Martha ate a cold bite, but somehow the food seemed to choke her. She could not get the family out of her mind. Jake probably went to Pete's Place; he did sometimes. The food was pretty coarse there. Annie wouldn't like it. She was a little on the delicate side—couldn't eat just any old thing—but that was the only restaurant near school.

Martha had grown very fond of Annie during the school year that the little teacher had boarded with her. She had prayed hard for a daughter of her own, but there had been no children. Often Martha longed to put her arms about Annie and draw the girl's head to her breast and kiss her fair forehead. She never had. She never could. Her emotions seemed locked within her. Martha loved Jake, too, but though the earth trembled and the heavens shook she could not tell him so.

THE AFTERNOON hours dragged. When the doorbell rang the interruption was a relief. She opened the door and the genial brush salesman said, "Good afternoon," and stepped in and opened his case. As he was writing down Martha's order for a mop, he happened to glance at the clock.

"That can't be the right time, can it? Oh, I see, you haven't gotten around to moving it up."

"That is the *right* time—God's time," Martha said with decision.

"Oh, sure, sure," he said smiling, and hurriedly packed up his kit and left.

"He thinks I'm teched in the head—never cross insane people, he's heard. Oh, well, it ain't worthwhile to explain—everybody's so contrary."

She was sitting by the front window sewing later in the afternoon when the car stopped in front of her gate. Out of the car stepped Annie, with another young teacher, Margaret Haskell,

(Continued on page 60)



My Mother

"...It was my sainted mother who taught me a devotion to God and a love of country which have ever sustained me in my many lonely and bitter moments of decision in distant and hostile lands. To her I yield anew a son's reverent thanks for her guidance to a path of duty as God gave me the light to see that duty."

—Douglas MacArthur



Does Your Handwriting Give You Away?

By LESLIE H. HORN



Mr. Brown examines a sample of handwriting.

Yes, says a New England preacher whose hobby of penmanship analysis helps him to get better acquainted with his people

JF YOU'RE hiding secrets, it's risky to write a letter to the Reverend Edgar D. Brown. He looks at the hooks, squiggles and slants of a parishioner's handwriting and comes up with surprisingly accurate and sometimes embarrassing estimates of the writer.

There's nothing occult about it, nothing even very unusual, the rector of St. James Church in Fall River, Mass., insists. "In handwriting, people react according to the pattern of their inner life experiences. Resentments, frustrations, even pathological mental and emotional aberrations are mirrored in handwriting from subconscious portions of the mind, for writing is an unconscious act."

In other words, when you sit down to write a letter, what you really do is draw a picture of yourself. At least, that's the preacher's story—and his analytical adventures make a good case for what the professionals call "graphology."

He began tinkering with it as a hobby, trying his deductions on the handwriting of every innocent bystander who came along. Then he decided he ought to be using handwriting analysis, for whatever it was worth, in his ministry. It might help him to get to the nub of personal problems hidden by reticence but open to the eyes of a penmanship detective. He soon had the opportunity.

One Sunday morning, Mr. Brown announced from his pulpit that "the younger married women" of his church

would hold a meeting that night in the vestry. After the service, a lady accused him of insulting all the older women in the parish.

Hurt, perplexed, Mr. Brown located a sample of her handwriting. Examining it closely he discovered something which he felt explained the entire incident.

"I saw a symptom of a kind of heart disease which produces ungovernable temper," he recalls. "The loop in her lower case 'h' had a notch in it. I knew then why she had heatedly berated me. The woman was ill."

Handwriting has helped Mr. Brown to give many prospective marriage partners an understanding of each other that they might have waited a lifetime to acquire. He has helped other married couples check themselves from time to time for indications of growth, maturity and correction of personal faults.

"Graphology gives me an advance clue to the sort of people I'm dealing with." But as far as the future is concerned, the preacher says graphology can't foretell details about a person's life. "All that handwriting analysis will do is help me understand whether a problem results from within a personality or whether it comes from the outside. It gives me an idea of what I might do and what I might not do in helping with the problem."

Sometimes his hobby has helped him, too! When asked in a letter to take his present church, Mr. Brown was

able to understand well in advance the personalities of the two members of the parish with whom he would have to deal. From their handwriting he decided it would be a comfortable working relationship. One was a warm, outgoing, sympathetic personality with a good deal of animal energy. He was a pusher, go-getter, extrovert, as seen by his large, beautifully formed, heavy handwriting which filled the whole page. The other was the opposite—a balancing factor. He was as circumspect as his co-worker was direct, a fact which Mr. Brown saw in his light writing and wide page margins; this is supposed to be an indication of withdrawal. One met situations head-on, the other by indirection; together they were a good team.

GRAPHOLOGY also gave the Fall River minister an intimate understanding of an important vestryman in his church some years ago. This man had a habit of stating a problem without attempting to solve it or suggest a solution. These were not his responsibilities, he believed.

"It was obvious from his handwriting that this trait applied not only to church work but was basic," Mr. Brown says. "His letters would start out well enough, in a legible hand, but toward the end would dwindle off into illegibility, leaving the problem stated without a solution."

Some years ago a woman parishioner earnestly sought Mr. Brown's advice

FOUR ANALYSES BY MR. BROWN

on how to save her marriage. "I saw much contradiction in her writing," he recalls. "She seemed to want everything, even things mutually exclusive. She blamed her husband because she couldn't get all there was."

The first sign of her true personality Mr. Brown perceived in the slant of her writing. Her letters canted in both directions. To the minister, this indicated a contradictory character. The stroke of her pen, especially as she crossed her "t's," indicated great aggressiveness and that she was in no mood to be fooled with.

When you get right down to it, graphology is a science some 2000 years old discovered by an ancient Greek civilization. In France, where law courts admit character testimony, handwriting experts are standard witnesses. To understand and interpret handwriting thoroughly, a liberal education is needed. In fact, there are educational requirements which must be met before admission can be gained into the American Graphological Society, Inc. This organization fights against charlatans and tries to correct a notion that graphology is on a par with fortune telling.

Dr. Malford Thewlis, director of the Thewlis Clinic, Wakefield, R. I., authority on geriatrics, says, "For eight of my 39 years of practice I have found graphology a most useful means of understanding patients and myself."

Disraeli, famed British Prime Minister, declared that "handwriting bears an analogy to the character of the writer as all voluntary actions are characteristic."

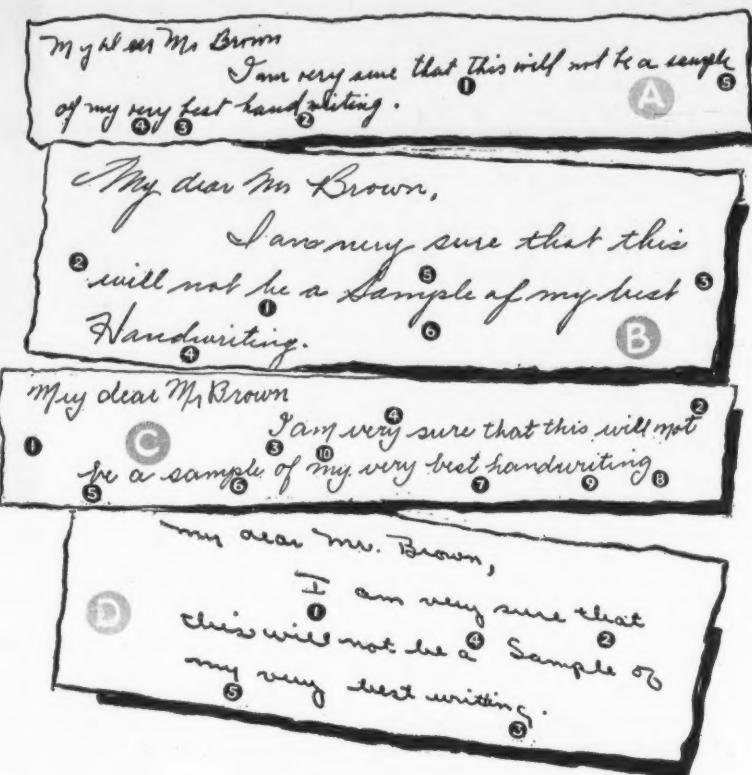
Mr. Brown thinks handwriting could really be called brain writing, for in minute peculiarities of each hand is reflected what transpires deep inside the writer's mind and emotional life. The writer, however, is completely unaware of this process of self-revelation.

To understand what is inherent in written words by handwriting analysis, first one must be familiar with the norms of handwriting. Among the more common ones are Spencerian, Palmer Method and Rheinhardt.

Next, one must know variations from these norms. He must recognize a broken swing on the letter "y," for example. He must see carefully formed letters, note their size, penpoint pressure, and page margins as they become departures from norms.

The third step is interpretation. For example, a writer who seeks to disguise his writing will invariably alter the slant of his letters. Large, florid writing in perfectly formed letters means extroversion.

Over and over again Parson Brown has supplied people with facts about
(Continued on page 40)



A. A woman who loves to travel, who is restless and compensates for it by rearranging household furniture is one who crosses her "t's" as does this writer (Fig. 1). The upslant (Fig. 2) shows that she says "no!" when asked to do something, but later becomes contrite and ashamed. From the tight "b" (Fig. 3) Mr. Brown learns that she has a suspicious nature, that if she discovers dishonesty in public office, that's about what she expected anyway. The incomplete "y" loop (Fig. 4) shows frustration. Moderate illegibility reveals that the subject's mind works faster than her hand, and the heavy pressure on all strokes is a sign of powerful drive. The curve on the final "e" (Fig. 5) indicates a sense of humor.

Generally, Mr. Brown sees this writer as "an inborn optimist."

B. This is the writing of a trusting person, seen in the open "b" (Fig. 1), one who can be victimized to some extent. But when the writer feels he has gone as far as he must, he will stop and not budge any further. The margins (Fig. 2 & 3) indicate a person who has had unhappy experience and is unwilling to expose himself to any more. From the change in letter slant (Fig. 4) Mr. Brown sees this person as one who will meet strangers with deep reservations, but who also is able to warm up. A well-ordered mind is seen by the regularity of spaces between the lines (Figs. 5 & 6).

Generally, this is a person who likes neither fights nor scenes, concludes Mr. Brown.

C. The wide left-hand and narrow right-hand margins (Figs. 1 & 2) indicates a tendency to draw away from people. Fig. 3 he calls a conservative "I" and is an indication of reliance on people and things to provide for themselves. The incomplete loop on the "y" (Fig. 4) shows a tendency to cling to one's own opinion. An open "b" (Fig. 5) shows inclination to believe in people. The small lower loop on the "p" (Fig. 6) reveals that the subject does not desire to participate in athletics. The absence of beginning or ending strokes (Figs. 7 & 8) show good mental discipline. The high dot on the "i" and its position slightly ahead of the letter shows that the subject is an idealist. The downstroke at the end of letters (Fig. 10) is an indication of bottled-up emotion, and distinguishable ups and downs of moods.

Generally, Mr. Brown sees that this is a practical person who lives from day to day without "too much fuss and feathers."

D. Ability in use of hands and tools is seen in the "constructive" capital "I" (Fig. 1). The backslant (Fig. 2) is seen as a reversion to the seeking of motherly comfort, of perfect acceptance that this is a man's world. The literary lower case "g" indicates love of good books. He also sees a peculiar combination: inner drive with a wish for protection. The "y" (Fig. 4) shows stubbornness of opinion. The unlooped "y" (Fig. 5) is a sign of no hope, of deep frustration.

Generally, this is the writing of one quite content with her own company.

Live for Today, Nor Anxious Be



TEXT: "Be not therefore anxious for the morrow: for the morrow will be anxious for itself." — MATTHEW 6:34



In 1950 the author became pastor of The Reformed Church, Bronxville, N.Y.

By LOWELL RUSSELL DITZEN

JSN'T it true that one of the disturbing paradoxes of this Memorial Day lies in the fact that though we remember great sacrifices, yet those sacrifices made for freedom, for order and peace in the world, are befogged by a great fear that broods over this day, a fear of tomorrow?

Martha Foley, in a recent compilation of best short stories for the year, observes that much of our contemporary fiction reflects what she calls, "a feeling of tension, of expectancy, of breathless awaiting of the unknown." If literature is any mirror of our times certainly from this quarter we can say we get the sense of a fearful tomorrow. An editorial writer said not so long ago, "Either we must learn fast to live like brothers, or we will be dying like beasts." A fearful tomorrow, indeed!

This mood is also reflected in the pulpit. Recently I read a sermon which told of a little boy who had learned to count. To commemorate that truly great achievement, his family gave him a clock which struck the hours. Proudly he put it in his room where he was wakened one night at midnight to hear his loved clock striking-nine, ten, eleven, twelve . . . but it didn't stop . . . thirteen, fourteen, fifteen . . . ! The little boy threw off his bedclothes and dashed through the house shouting, "Daddy, Mommy, everybody, wake up! It's later than it's ever been before in all the world!" My friend went on to say, "And so it is!"

When we get on every hand the

word that it's later than it's ever been before, what happens? A fearfulness of the future, with its distractions, with its dissipations of our present resources, begins to invade us here and now. We stumble over tomorrow's obstacles when our efforts might better be centered on doing the best job we can today. In our concern for the gigantic social ogres that face us out of the future, we are in danger of losing the truth that even folks like us can do some things now, today, that can have their part in mastering that fearful tomorrow.

It seems to me that we get some needed straight thinking from Jesus for our modern problem. Time and time again He says in effect, "Don't be anxious, stop your worrying." Why does He say it? How can He say it?

Read again thoughtfully the latter half of Matthew 6. He's telling this fundamental truth—that God reigned yesterday and He's reigning today. He'll be in the picture tomorrow, too, concerned for and caring for you and me and for all creation. Because that is so, one can therefore be free from anxiety over what might happen tomorrow. Then He adds the undeniable wisdom that tomorrow is going to have its problems, too, just as there are problems today. His clear and strong conclusion then comes: "Sufficient unto the day is the evil thereof." In plain talk doesn't that simply mean, "Do what you can today"? Here in this priceless compartment of "now" you are to strive to live nobly and triumphantly. God doesn't

ask you to solve tomorrow's problems. He wants only that you do your best today! Can any deny that if we meet today well, we are making the best possible preparation for tomorrow?

But how are we going to do it? Can we find a clear and simple guidance? I believe that we can. Look at the life of Jesus through this window that He's opened up in His own thinking and watch Him as He moves across the stage of the New Testament. Having the fundamental faith that God is overarching and ruling things, He lives in day-by-day compartments. He lives receptively. He lives boldly. Then, too, there's a positiveness about Him which seems to fit Him for whatever comes.

LOOK even more closely. Jesus was receptive. I think He must have cultivated the art of savoring to the full each moment that life gave Him. He must have drawn out of boyhood's recollections the thoughtfully cherished picture of a shepherd who had a hundred sheep and, though ninety-nine were in the fold, went out into the gathering mists to find the one that was missing. Jesus never lost that sensitiveness which appreciated how breezes played with the waving grain, or the way grapes were nurtured to purple maturity under the warm caresses of the autumn sun. Here was a Man who enjoyed the festivity of a wedding feast, the loyalty of friends, the play of children. Here was a Man

(Continued on page 71)



LITTLE Caudles

American love has worked a miracle of faith on the edge of Red China! Hundreds of orphaned children, rescued from terror, are finding courage to build a new life

A Report by DANIEL A. POLING

ALL over China, brutality and terrorism have snuffed out the lights. Missionaries, after years of devoted service, have been drummed out of the country as if they were criminals. Some of them, like the One they served, gave their lives. Mission properties have been confiscated by the Communists, among them the historic Christian Herald Industrial Missions for children in Foochow.

The Communists can never kill the inner faith of thousands of children blessed by American love and compassion. "Love never faileth!"

Forced out of China proper, CHRISTIAN HERALD promptly established a new orphanage in British Hong Kong, far enough away for safety, close enough to Red China to rescue wee refugees. The *Christian Herald Family*, we like to call our warmhearted readers and friends. And across the sea, out to where sorrow and cruelty have made children old and scarred beyond their

Never before was there time for fishing!

Basketry teaches a trade, adds income.

They learn to write their language.





in the Darkness

years, that great Family reached its loving arms to gather them in.

The name of the children's haven is lettered on a big roadside sign for all to see: Faith-Love Home. How the long-unloved children respond to love! How they grasp hungrily for a child's faith in God and good! See how sturdy they have grown already!

Every day they learn more about God. Every day they study and play and work—unhindered by fear. A few more years and they will go confidently out into the world, skilled in a vocation, their faith burning unquenchably.

These are the fortunate boys and girls. There are so many others that Faith-Love could save, if the wonderful Family were only a little bigger.

China's future—and the world's—belongs to children such as these. Perhaps they alone can rekindle the spark of freedom on a darkened continent.



PHOTOS BY EVANS FROM THREE LIONS

Singing carols and eating are fun!

Below right, girls learn to make clothes.

Above, Rev. V. J. Mills tells Bible story.





Pause for Mother's Day

**Make it an occasion to remember with these suggestions for
a luncheon, program or party . . . just for Mom**

TIME OUT for sentiment and fun and gestures of endearment toward our moms!

Can we afford to pause in our serious pursuits and enjoy something with a light touch? To call up tender memories and renew appreciation—to celebrate Mother's Day? Yes, but let's steer clear of the crass commercialism with which this day has become identified.

It doesn't take much time or effort to prepare a group luncheon, an afternoon dessert party, or a reception in honor of our mothers—and it adds, oh so much, to the warmth of living.

If a program is important to your scheme, try a procession of "mothers of the world." This can be simply developed, and is very effective. Have women dress to represent mothers of different nationalities with their babies, and let them parade one at a time across a platform. If a mother can carry her own live baby, it will be ideal; otherwise dolls will probably work out best. As each mother appears, have a pianist accompany her with music, preferably a lullaby, from the land she represents. Your local library will help

you trace down the proper music.

Historical costumes may be easier to secure, so you might prefer "American mothers through the years." If you can locate a few antique cradles, carriages, or other "props," little tableaux would be nice. All the setting you need is a large rectangular outline representing a gilt picture frame. Your performers form a "picture" within the frame, holding their pose while the curtains are opened and closed over the scene. Elaborate baby clothes of other years would be most effective displayed in this way. And if some children's garments of the past are

available, an older child or two might pose with mothers and babies.

Your first tableau, for instance, might be a Pilgrim mother, rocking her cradle with one foot while she runs her spinning wheel with the other. Then you might show a southern plantation mother in her crinolines bending over a lovely rosewood cradle; a Negro mammy rocking her little pickaninny; a frontier mother with her baby in one arm and a musket in the other; a "gay nineties" mother pushing her baby in an ornate perambulator with fringed umbrella hood; a mother of World War I times standing beside a service star flag; and so on.

Appropriate poems on motherhood and family life might be read as accompaniment to these scenes, and your minister will doubtless be on hand to say a few words or offer a prayer.

For a group luncheon or afternoon dessert party a make-it-yourself menu is a novel stunt and gives everybody the fun of taking her choice. Plan a toss-your-own salad for a luncheon gathering. Arrange a large bowl of orange and grapefruit sections mixed



with lettuce, chicory, endive, watercress and French dressing. Or, if you prefer, heap greens on a tray with scallions, carrot sticks and radishes. Arrange overlapping orange slices around the edge of your serving platter, and pile grapefruit sections in the center. In separate bowls serve shrimp, slivered chicken, tongue, ham or cheese. You might set out these dishes on a buffet and let guests make their own selections, or set them on service carts and push them around the dining room, letting each help herself from the cart.

You might instead serve slices of buttered toast, crackers, and two or three creamed dishes, letting everyone make up her own preference. You might have one bowl of savory welsh rarebit, another of creamed tuna or haddock and peas, and a third of creamed chipped beef.

Let the dessert be make-it-yourself style, too. Cut block-shaped ice cream into four cubes. Place a cube on a dish for each person to be served. On a table or service cart line up dainty individual bowls filled with yummy sundae fixings, such as crushed pineapple, sliced bananas, chopped nuts, maraschino cherries, whipped cream, chocolate sauce, strawberries. Let folks concoct sundaes as rich or plain as their fancies dictate.

SONG services or musical programs are especially suitable as entertainment for a tea or reception. An instrumental trio can render some musical selections appropriate to Mother's Day, and you might also have a vocal soloist, duet, trio or quartet.

For a tea or reception the refreshment committee should plan dainty sandwiches, cupcakes, cookies, nuts and mints, things that can be conveniently eaten with the fingers. So, instead of a recipe this month we give you, on page 36, a guide for buying sandwich materials for a crowd.

A mother-daughter banquet is the answer for a young people's group, for it helps to build up fellowship between mothers and daughters who are too apt to grow apart at this age. Fun is important to such a party, and one way to get it is through singing familiar songs in unison. A clever stunt is to type the words of a song suitable to the occasion on file cards. Cut each card into four pieces and distribute two pieces to mothers, two to daughters. Mothers and daughters must match cards, and the four who have the words of the same song must sing it together as a quartet. No one needs to be a good singer; in fact, it will be more fun if they aren't.

Let mothers and daughters take
(Continued on page 36)

Fun With Fund-Raising

IT'S one thing to talk about building a new church, and another to pitch in and do it. When women's groups roll up their sleeves and go to work, things begin to happen. It is a stimulating time, for though it means work for all, it is a period of growth and fellowship, and when it is done, everyone feels grateful to have had a part in it.

The bustle of church building is on at West Center Congregational Church, Bronxville, N. Y. You see it in the alert gleam in everyone's eyes, in the quick step and enthusiastic talk. They are no longer content with the makeshift activities house which at present serves all purposes. They want a real church.

The women's organization talked over building plans at its December meeting and decided to turn individual talents into funds. Mrs. Albert Scherm came up with the idea that if 40 women each earned and gave \$50, the building fund would be \$2,000 nearer its \$300,000 goal. If 80 women contributed, they could increase that amount to \$4,000. Of the 120 members of the women's organization 25 immediately got to work, and others are joining in every day.

By deciding what they can best do which is of value to others they have found many interesting ways of earning their quotas. Mrs. William Leath, wife of the pastor, once studied hat design and now makes hats in her leisure time. She is turning this hobby into funds by reblocking and trimming old hats, as well as making new ones. She offers to make women's hats out of men's old felt ones, to make matching hats for coats, suits or dresses.

President of the women's group, Mrs. Howard C. Pierce, is making her

well-known brand of doughnuts. She sells them as they come off the fire for 60¢ a dozen. Over a Thursday, Friday and Saturday she made 17 dozen. Cocoanut and butterscotch rolls and cinnamon cakes are Mrs. Scherm's specialty, and she bakes cookies, pies and bread to order, too, each Friday. Mrs. Charles Stewart sells the tasty fudge that is her own concoction. Mrs. William Wessel stitches busily on bright aprons and napkins in solid colors with rick-rack trimming.

All these talents-turned-to-services are listed in the church bulletin with telephone numbers, so that you may place your orders quickly.

Dressmaking and fitting service is offered by Mrs. William Simons, who has for years enjoyed making her own clothes and her children's. Typing has enabled Mrs. George Bennett to give her husband a helping hand in his business. Now she types for others to add to the building fund. Miss Amy Caron sits with children; she feels she is adding another brick to her church every time she gets a call to mind a youngster.

A musical tea, planned by Mrs. Daniel Lando and given at her home with the help of other women's group members, added \$100 to the fund. A program of music and readings by an accomplished musician and actress entertained the 75 guests who attended. Mrs. Linn Boyd is holding a series of sewing luncheons.

Other members have ordered shipments of their favorite products and will earn their quotas by being part-time saleswomen. Mrs. A. D. Stevenson, Jr., and Mrs. Lawrence Cooper have joined forces to publish a new church cookbook.

Enthusiasm has been so contagious

Mrs. Leath (left) and Mrs. Wessel of Bronxville, N. Y., puts talents to work.



Doin' Doilies

7365. Perfect crochet for hot weather, so cool to handle. An oval centerpiece and small round doily done in petal stitch and spider-web design. Crochet directions for both.

818. Dress up the house with these doilies. Combination of pineapple design and shell stitch—it's quick and easy. Large doily is 19 inches in No. 30 cotton; small doily 13 inches. Directions.

566. New fashion—maple leaf doilies! Use them in three's for buffet or favorite chair. Crochet directions for doilies in two sizes.

Send TWENTY-FIVE CENTS (in coin) for each pattern to: CHRISTIAN HERALD 223, Needlecraft Dept., P. O. Box 162, Old Chelsea Station, New York 11, N. Y. Send TWENTY CENTS more for the New Needlecraft Catalog.



even the men have joined in. One expert at sharpening knives is charging for the service and donating to the building fund. Three other men arranged for a West Center Day at the nearby pharmacy, during which profits made that day went to the church.

A similar building program took place in Rochester, Vermont, where townsfolk had to replace a 100-year-old structure destroyed by fire. Raising a new building meant real sacrifice to this small community. But everyone put his shoulder to the wheel and it was accomplished.

The women took responsibility for finishing the interior and furnishings of the new church. Acting on their theory that people are more generous when they are having a good time, they arranged events that would combine fun with fund-raising. A hobby show, which brought \$250 by means



of a silver collection placed at the door beside the guest registry, was such a success that it will probably be repeated every year. Everybody's hobbies were on display. Art work, model buildings, collections of china, glass, stamps, coins, puppets, dolls and family treasures held viewers enthralled.

Biggest project was the "Lord's Auction," which was dramatized by a town crier and women dressed in Colonial costumes. All sorts of things were donated for the sale and everybody bought. Livestock for sale included everything from a dairy calf to turkeys and pet kittens. There were spinning wheels, patchwork quilts, outmoded furniture pieces of the early 20th century, homemade candies and cakes, hand-painted Christmas cards, party favors, homemade bags, quilts, doll clothes, and jewelry.

MAKE ROOM FOR PRAYER

THE little room "for meditation and prayer" at the General Assembly of the United Nations in Paris gives food for thought. Many leaders have expressed the view that spiritual values must be more strongly emphasized in affairs of state if mankind is to survive. Yet the problem is how to accomplish this without infringing on individual freedom of worship.

Today it has been accomplished in a place where every religion—and lack of it—in the world is represented. The room is carefully decorated so that it includes no religious symbols of any faith. Only as part of the lighting fixture on the ceiling the directions of the compass are given for those, such as Moslems, to whom direction is essential in worship.

Walls are draped in light beige material; a soft gray carpet covers the floor, sheer white gauze drapes the window. The window frames a chestnut tree with clusters of seedpods showing warm brown against the sky. Fresh flowers or greens are the only decoration that will be included. No services may be conducted there. Silent prayer and quiet meditation alone are permissible.

Announcing the opening of the little room, a notice in the UN *Journal* reads, "A room of quiet meditation and prayer is open to those of all faiths who care to use it, and is situated directly off the main Delegates' Lounge, East Passy Wing." Thus a special place was set aside for a recognition of spiritual forces in the lives of men. A similar room is planned for the United Nations Assembly building in New York City.

Does not this little room constitute a challenge? Might there not profitably be such a quiet little room in every seat of government throughout our land? You, the women and mothers of America, could be instrumental in bringing this about. Your work, your prayers, your interest can build a better world, if you will make the effort.

"It took patience and persistence in a quiet, dignified way," said Weyman C. Huckabee, executive secretary of the Laymen's Movement for a Christian World, Inc., New York, who was active in establishing the prayer room at the UN. "It was the culmination of from four to six years' work." His organization believes it is important that such a room be part of the United Nations as a symbol of man's faith in God. So it might be in seats of government anywhere from your own city hall and county court house to the Capitol at Washington.

It will take patience and persistence on your part if you wish to establish

such rooms. Such an idea cannot take hold overnight. You must plant the seed, others must tend and water it, if eventually still others are to harvest it.

Take care that the idea does not become cheapened. Great tact and wisdom will be needed in presenting it. Take care, too, that no one group becomes so closely associated with the idea that members of other denominations oppose it or decline to participate. It is vital that all groups work together to the same end. Such a room must be so free of sectarianism that none can feel it an encroachment of civil rights. Even the atheist should always feel free to use the prayer room for his own kind of quiet meditation.

To spur you on, think of the impetus for good such rooms could have. Our great statesmen have been men who prayed for guidance. Such rooms would encourage more of the leaders of our nation to reach decisions as a result of quiet thought-taking rather than in the confusion of many voices in smoke-filled foyers.

Shall we make this our Mother's Day pledge this year—to do something to make room for prayer in the government of our nation?

PATTERN EXCHANGE

YOU can supply a welcome service and earn small sums for your group by conducting a pattern exchange.

Persuade everybody you know to donate used patterns which are in good condition, but which they do not expect to use again. File patterns according to size and style. Group together patterns for blouses, skirts, coats, suits, aprons, etc. Rent patterns for 10c each. You'll make money and at the same time enable others to afford a larger selection of patterns than would be possible if they had to buy new ones. Women who would otherwise use the same pattern for two or three garments for economy's sake, will be eager to spend a dime to get a variety of style.

Patterns for children's clothing are especially suitable for a rental service because children outgrow them so fast they cannot be used as long as others. Be careful to discard all adult patterns which are out of style, or they will clutter up your file.

Keep a list of your patterns and some simple record of each as it is borrowed and returned. You will have to check each pattern carefully when it is returned to be sure that no pieces are missing. You may want to limit the length of time a pattern may be borrowed from your service.

(Woman's Place continues next page)

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Great breakfast news! Taste Post's
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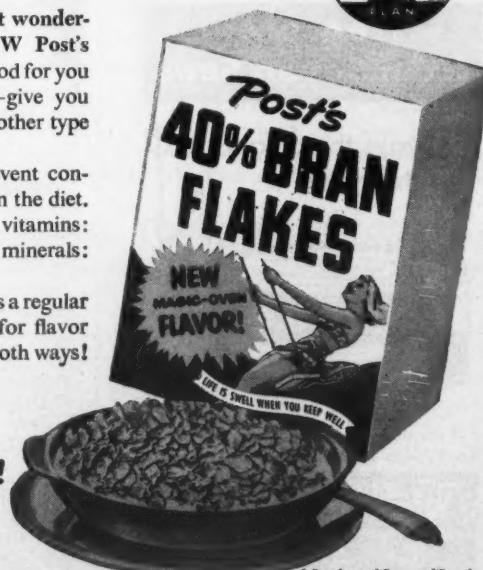


What grand NEW flavor—what wonderful NEW crispness in the NEW Post's 40% Bran Flakes! And they're good for you as only healthful bran can be—give you vital "Keep-Regular" benefits no other type of cereal can match!

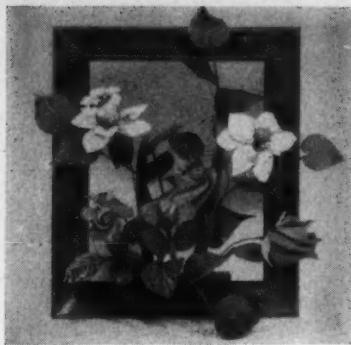
This nutritious food helps prevent constipation caused by lack of bulk in the diet. And it gives you important B vitamins: thiamine and niacin; essential minerals: phosphorus and iron.

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THE following booklets are available at 10c each from American Thread Co., 260 West Broadway, New York 13:

"Fair and Bazaar Suggestions," Star Book No. 74, is a new booklet containing directions for pillowcase insertions, doilies, doll clothes, pin-cushions and other specialties.

Crocheted trimmings for towels are featured in a booklet called "Bathroom Beauties," Book No. 265.

Attractive novelties with eye-appeal for bazaars or fairs are shown with patterns in "Quick Tricks in Crochet," Book No. 267. Hats and bags, headbands, slippers, garters, hot-plate mats, clothes hangers, nut cups, shade pulls to make with crocheted floral motifs—these are some of the items.

"Doily Bouquet" is another charm-

ing booklet of doilies with lovely floral decorations. The butterfly pattern is clever to use for scatter pins, hat trimmings, table decorations. Star Book No. 71.

"Knitting and Crocheting Nylon" is a timely instruction book many will welcome. Patterns include all kinds of garments for every member of the family: Star Book No. 75.

IF YOU WERE EDITOR . . .

HOW would you improve Woman's Place?

Would you prefer gayer or more serious features?

Would you like more ideas for socials, money-making, programs—or something else?

Would you include more recipes and food information, or less? Do you prefer large or small quantity recipes?

PAUSE FOR MOTHER'S DAY

(Continued from page 33)

turns waiting on each other at the banquet. At a signal from the toastmistress, for instance, all the daughters should get up and carry the first course dishes to the kitchen, returning with the main course, which has been served on plates. At the end of the main course the toastmistress gives another signal, at which the mothers carry off these plates and return with dessert. This



Ingredients are all ready for a toss-your-own salad—a novel luncheon item.

will solve the help problem, too.

If you would like to make pretty floral decorations for your Mother's Day entertainment, send 1c to Mrs. M. Wilson, Here's an Idea Service, 300 Howard St., Framingham, Mass., and ask for the leaflet, "Dear Mom."

Popular musical selections for Mother's Day include: My Old Kentucky Home, Mother Macree, Sweet and Low, Home Sweet Home, The Last Rose of Summer, Believe Me, If All Those Endearing Young Charms, Our Fathers Built This City, I Want a Girl Just Like the Girl, Silver Threads Among the Gold, Annie Laurie, The Little Gray Home in the West, The Old Oaken Bucket, Swanee River.

Others are "Mother o' Mine" (quartet), Kipling-Burleigh; "Mother of Mine" (quartet), Brown-Burleigh-O'Hare; "My Mother" (quartet), Wagstaff-White-Barlow; "Lullaby" (quartet), Brahms-Zander; and "Those Songs My Mother Used to Sing" (soprano solo), Dvorak.

Large Quantity File

GUIDE FOR BUYING SANDWICH MATERIALS

Bread—2 lb. sandwich loaf white bread cuts 28 ($\frac{1}{2}$ ") slices, or 36 ($\frac{3}{8}$ ") slices, without end crust
3 lb. loaf whole wheat bread cuts 44 ($\frac{1}{2}$ ") slices, or 56 ($\frac{3}{8}$ ") slices, without end crust
2 lb. loaf rye bread cuts 33 ($\frac{3}{4}$ ") slices, without end crust

Quantities Needed To Spread 100 Sandwiches

Butter	2 lbs.
Jelly	8 medium glasses
Jam or preserves	3 qts.
Sandwich filling	1 gal. of any kind, if approximately 2½ tablespoons is used per sandwich
Peanut butter	3 qts.
American cheese	6 lbs., if approximately 1 oz. slices are used per sandwich
Mayonnaise	1 pt., if approximately 1 teaspoon is used per sandwich
Lettuce	5 medium heads

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Through Christian Herald's CHURCH HELP PLAN, manufacturers of the nationally known products listed on this page pay **LARGE CASH PREMIUMS** for boxtops, wrappers and other tokens from the products you most frequently purchase for your pantry and your home.



These products = CASH

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Unsweetened Chocolate; Breakfast Cocoa; Dot Chocolate

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Spaghetti Dinners with Meat or Mushrooms; Spaghetti & Meatballs; Ravioli; Sauce with Meat Balls; Sauce with Meat or Sauce with Mushrooms; Spaghetti with Tomato Sauce and Cheese

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All of your church families, their friends—your community at large—will be delighted to help your church group to raise funds this easy way. There's no soliciting—no canvassing—no embarrassing requests for contributions. Yet, imagine—some church groups have earned as high as \$50 in a few weeks, with several such amounts possible within the year!

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Church groups enrolled in The Church Help Plan are competing *through May* for two prizes of \$50 each . . . IN ADDITION TO the money they receive for their tokens. Enroll your group early and compete.

FILL OUT THE COUPON BELOW—Mail it immediately for complete details . . . lists of products . . . what part of the packages to save . . . premium values . . . promotional aids to make your Church Help Plan really BIG in cash returns.

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Please send me complete information about your CHURCH HELP PLAN.

Name (please print)

Address

City Zone State

Name of Church Address

I am acting for (Name of Group)

My group has members.



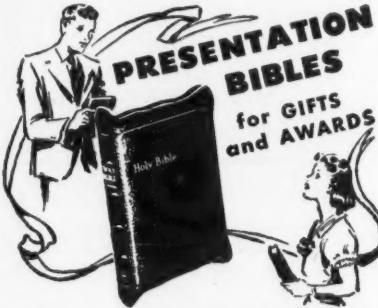
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BELOVED KING JAMES VERSION

ED MURROW AND HIS "BELIEVERS"

(Continued from page 18)

radio take advantage of this hungry questioning and fill people's minds with platitudes, mixed with a lot of commercial mush. Mr. Murrow and his friends thought this questioning deserved a far more profound answer, from college presidents and senators and judges and housewives speaking out their beliefs.

"But what college president," someone piped up, "would like to lay bare his soul for the benefit of candy-coated chewing gum?"

"This program can't be commercial," they agreed.

"But it's got to be paid for. A program can't pay for itself!"

Then Mr. Ward Wheelock, Philadelphia advertising man present at the luncheon, suggested that it might be paid for by Help, Inc., a non-profit, charitable organization supported by a group of businessmen. But it was with the understanding that "This I Believe" would never be sponsored or commercialized in any way.

Don Thornburgh, president of a Philadelphia radio station, leaned forward. "I'd like to offer free time on my station for the first trial broadcasts."

William Paley, chairman of the board of CBS, was also present at the luncheon. He promised the network when the program was ready for it.

There was still rough sailing ahead. Sophisticated radio men said American listeners would not care to hear "a lot of idealistic baloney." Strict religionists claimed that it was only fake Christianity that people could talk about out loud. And even those who supported the program were afraid it would result in a mass of clichés.

But Ed Murrow is a determined fellow, once he has hold of an idea. He went ahead with preparations for the new program. He and his partner, Ed Morgan, made 150 records of people talking about their beliefs. They chose their speakers from a wide variety of professions: Pearl Buck, novelist; General Lucius Clay, U.S. Army; James Q. Dupont, engineer; William L. Shirer, commentator; Herbert Lehman, Senator; William O. Douglas, Supreme Court Justice. They played these recorded speeches over the radio station in Philadelphia. They were hardly prepared for the volume of reaction.

The enthusiasm of the listeners was so great that other stations all over the country offered to give free time. The Voice of America started translating these speeches into foreign languages and broadcasting them throughout the world. The Army beamed them to our troops in Europe and the Pacific.

As of now, "This I Believe" (5:55 p.m., E.S.T., Monday through Friday)

is broadcast by 200 stations in the U.S., and appears as a column in 65 American newspapers. The State Department sends it to representatives in 97 countries and territories, asking that the series be placed, if possible, in leading papers of each as an expression of "This Is What America Believes."

And how about the people who speak on this program? They are as enthusiastic as are the listeners. They say that writing a 600-word essay about their beliefs makes them think about their ideas more carefully than they've thought about them in a long time. Most people have a struggle on their hands when they sit down to write their scripts. "It's a hard piece of writing," says Mr. Murrow. Many, like Mrs. Roosevelt, end up remarking: "What can I possibly say that will be of any value to anybody else?" But they then admit that putting their beliefs into words does something for them; it clarifies their own credo.

The idea that "just folks" as well as "big names" should be included on the program came from a housewife. "It is all very well," she wrote in, "to have famous people on the program. But they speak on too high a level. I think some ordinary people should be included too."

LITTLE did she know what she was getting into! The sponsors promptly invited her to speak her own piece. A month later millions of Americans heard her voice. She came through forthrightly. "It seems to me," she said, "that mothers and homemakers, of all people, need to know what they believe. If what they believe is vital and glowing, it takes them above the drudgery of routines—housecleaning, cooking the meals, caring for the children, nursing a sick husband . . ."

Students too have been given a chance to air their beliefs. Susan Savage from Bryn Mawr College spoke of the problems of growing up and of the exciting fact that her ideas and inner self were in the process of expansion. Nevius Curtis from Quaker Haverford College was faced with joining the Army; his answers to the questions this posed were profound.

Brisk businessmen are among those who have been asked to prepare statements for "This I Believe." One of them complained, "I'm not a writer, I'm a man of action!" A week later he turned up with three different scripts about himself. He couldn't decide which to use!

Always the testimony is intensely personal; that is its value. C. Jared Ingersoll, a prominent industrialist, spoke of the creative value of work: "As a kid

I used to ride a rake in the hay fields. I got a tremendous kick out of trying to sweep every field as clean as a whistle. Here I made a surprising and happy discovery: that there could be actual enjoyment in the exercise of thoroughness and responsibility, that duty didn't have to be a drudge."

Edward P. Morgan, production manager for the program, made one of these speeches himself. He spoke of the struggle he has had to figure out his own beliefs: "When I was a small boy, I believed in God the same way I believed in Santa Claus; my mother told me it was so. The process of growing up—of sorting out of mature convictions from the world of make-believe—has been a painful thing for me."

Miss Constance Warren, aged seventy, President-Emeritus of Sarah Lawrence College, made a speech which has been widely quoted by ministers in their sermons: "I believe that growing old should be a rich summation of experience, not a decay; that, generally speaking, we make of our old age a heaven or hell and can look for no greater rewards or punishment in any future life than we can give ourselves in this one. Although a Protestant, I believe in the Catholic idea of a 'treasury of good works,' not laid up by saints alone but by anyone who has tried hard to live usefully and happily. I am not concerned that my name should be remembered, but I hope that I may have accumulated a little anonymous treasury which will filter down through succeeding generations and add to the sum total of right values by which men live."

Persons prominent in government and politics, it seems, have more difficulty than anyone else in writing a script, for they do not understand the difference between public and private intimate beliefs. They want to talk about the difference between communism and democracy or on the subject of intolerance, and give Murrow a rough time of it. It is indicative of a blank spot in their thinking that they seem unable to talk about themselves and their own personal philosophy in an intimate way. One prominent general tossed many scripts into the wastebasket before writing an acceptable one. One prominent politician hasn't been able to write a script about himself. If they don't come down out of the clouds, Ed Murrow isn't interested. He doesn't want directives: he wants—and so do the people hunting for answers—testimonials.

One of the best statements of belief was written by Joseph Klacsmani, a Pullman conductor. He explained how doing little menial tasks is important and how the world is kept going by the millions of people who do little chores. He spoke of how he enjoyed being



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cordial to people on the train, listening to an old lady tell the story of her life, lending another lady, who had lost her purse, the money for her fare.

"This is the air age, a time of breathless and, I'm afraid, often aimless motion," Mr. Murrow sums up. Americans are too busy to sit alone and think. When together, they chat about the movies or baseball, never about serious subjects such as what they believe. People seem abashed when they talk about their own spiritual experiences. In some social groups it is even considered bad taste. If we are to put an end to aimless motion, it is high time we all began to think.

Ed Murrow's "This I Believe" is a step in the right direction. It has caused hundreds of people to pull the dusty religious thoughts out of the dark passages of their minds and into the light.

What about you? What would you write down under that heading, "This I Believe"?

THE END

HANDWRITING

(Continued from page 28)

themselves they never realized. And people are hungry for this kind of information.

"Total strangers frequently ask me for help," he says. "When I finish a church get-together demonstration, I am always asked to do individual analyses. This is impossible, of course, especially after doing ten or fifteen during the program."

In one specimen, from a younger woman in his church, the preacher's attention was instantly arrested by her picturesque writing.

"I knew immediately by this sign of abnormal introversion, that this was the writing of a psychopath," he says. "And later on she told me she had recently been released from a mental hospital."

All specimens, however, do not deal with such grim subject matter. In many samples given the minister by teen-age girls he sees—boy trouble. "Even my own friends are always surprising me by what they show in their writing."

There is no shortcut to a working knowledge of handwriting analysis, Mr. Brown emphasizes. For example, whole chapters have been written on the t-bar alone, for this, graphologists claim, reveals volumes. The short t-bar is an indication of moderate will power never aggressively expressed, while on the other hand a long bar is a sign of a fighter. A t-bar slanting down shows stubbornness and argumentativeness.

For every letter in the alphabet—for every pen or pencil stroke made by the human hand—there are many possible interpretations.

And Mr. Brown has used them as a new pastoral tool.

THE END

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Miss Pinza, her husband, the Rev. John Boller of the First Presbyterian Church, Jamaica, N. Y., and their son, John, Jr.

How I Learned to Trust God

In the words of a simple hymn this noted singer found release from her fears . . .

By CLAUDIA PINZA
As Told to Harry G. Sandstrom

THE pounding at the door was no louder than the pounding of my heart. Through a chink in the blackout curtain I had seen the two Nazi soldiers walking stiffly towards the door of our house in Italy. My hands shook so I couldn't release the bolt. The pounding resumed—louder this time.

Mother came and together we opened the door.

Instead of laying violent hands on us, the two uniformed men clicked their heels together and bowed woodenly. Then in fluent Italian the taller German gave me the compliments of the Commandant of the Nazi garrison in my town and said the general had heard that I sang and he would be honored if I were to come and sing at a dinner party he was giving that evening.

I was afraid—deathly afraid. So I refused. I was afraid of doing something wrong if I made common cause with the enemy. I did not refuse out of any strength of character.

Later my neighbors told me I had been wrong. I might bring reprisals on my mother. I became more afraid.

And there were similar incidents . . .

At nights I would pray, "Lord, save me, protect me from the bombs." But these supplications brought me little comfort and no lessening of tensions and of fear. Of course I was young—in my teens—but still . . .

In those terror-ridden days of the war and even before, I knew that God existed and I prayed to Him—but I didn't know Him and I didn't know how to pray to Him.

I didn't gain this wisdom until, the war over, I came to America. Nor did it come to me in a blinding flash of light or on any Damascus Road. The meaning of faith came to me in a simple little church—not even my own—through the words of a simple but sublime hymn . . .

But I'm ahead of my story.

It seems I had always been afraid and full of apprehensions. Living in an enemy-occupied town in constant danger from bombing heightened my fear and made me beseech God constantly for the safety of myself and my mother.

At 17, I began my career as a singer. Never did I approach a performance without fear and trepidation that it would not go well. I used to pray be-

fore and even while I was singing that I would not falter.

The first inkling that maybe I was in error came at war's end. I secured a position as nurse-interpreter at an American field hospital and immediately became fascinated by the brash and undaunted boys in their sick beds. But I soon realized that these wounded men, although smiling, were probably lonesome, even bored. So I began to sing for them.

By their eager applause and the happy light in their eyes, I knew I was giving them comfort. But I seemed to be getting even more comfort than they, and little by little happiness was pushing out the fear in my heart. In my concern for the boys I had forgotten myself and my problems.

Then I came to America.

BUT it wasn't just a matter of saving up the fare and buying a ticket. For months I besieged the authorities and tangled with miles of redtape—but to no avail. My long-cherished dream of sailing to the land of freedom seemed destined to remain just that—a dream.

But a song did it! On the wings of a
(Continued on next page)

I LEARNED TO TRUST GOD

(Continued from previous page)

song I flew over embattled officialdom. It was a song I sang with the voice God had given me.

It was the song I had just finished singing to those hospitalized Yanks when a distinguished-looking civilian walked over and introduced himself. He was an American impresario who happened to be visiting a wounded soldier-friend. He had heard me sing and he was greatly impressed with my voice. Then he urged me to come to America! When I began to cry at the irony of such an invitation and babbled almost incoherently about my experiences with regulations and redtape, he quickly silenced me by telling me there were certain exceptions made for artists and offered to assist me. Which he successfully did—and so a dream was realized.

But once in this country I had no time to sit ecstatically on a pink cloud. I had to get to work immediately to prepare myself for what is possibly the greatest event in any young singer's life on these shores—my debut at the great Metropolitan Opera House in New York.

I worked zealously and arduously. But up through my happiness at being

in America and being accepted by the Metropolitan rose again the dark shape of fear. I was frightened at the prospect of my debut. What if my voice failed in the middle of an aria . . . what if I went off key on a high note . . . what if I missed a cue . . . what if . . . ? I sang and sang until perspiration clouded my eyes to try to rid myself of that fear. But the dark shape never left . . .

THAT Sunday—the greatest day in my life—didn't dawn; at six o'clock a leaden grayness merely replaced the night. And it was cold, a bitter, biting cold.

My debut was but a few days off. But I couldn't sing that morning. Dark fear had merged with the gray day and together they were closing in on me to smother me. I had to get out.

Inside I felt I was being smothered; outside now the icy fingers of the wind tore at me.

Up ahead I saw a knot of huddled people pushing into a small building. I leaned on the wind, fought my way there and hurried in.

I was grateful for the warmth, the light and the folks around me. Then I realized I was in a church—a rather bare and unpretentious one—and that the congregation was singing.

I slipped into a back pew and listened.

*O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe
That in Thine ocean depths its flow
May richer, fuller, fuller be.*

I listened idly at first, lounging comfortably. But soon some of the phrases caught hold of me and pushed me upright against the back of the bench. I snatched up a hymnal and began to read the words carefully. While the minister made his announcements and while the offering was being collected, I read the words of George Matheson's hymn.

And all the while I was reading, a tingling ran up and down my body from my toes to my hair-roots and my heart began to bang against my ribs.

At last I knew . . .

And little by little the fear drained out of me while God's love flooded in.

There's no room for worry, anxiety, apprehensions when you are full of God's peace. Where there is faith there cannot be fear.

I'm afraid I scarcely heard a word of the good pastor's sermon that morning. But I'm sure he will forgive me when I tell him *his* Pastor was talking to me then.

When I left the little church to walk

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home, the weather had probably not changed at all but I trod rose petals on a sun-splashed day in June.

I prayed before my debut, but this time it was a different kind of prayer. It was not selfish supplication but a litany of faith which told Him of my love.

Relaxed and unafraid, I never sang better in my life. Next day the critics waxed enthusiastic and I was greatly pleased about this but neither vain-glorious nor too much surprised, for the critics did not know that I had not sung unaided or alone. Nor have I been alone at any other performance since.

For His love is a love that will not let me go. THE END

HENRY NAMES HIS COTTAGE

(Continued from page 6)

act as if you could go on forever. I get tired."

"You work too hard, Delbert," was his response. "You saw as if you were in a hurry to get through. You push and pull the saw. I only pull."

I saw at once that he was right. I worked hard but he accomplished so much more than I and did it easily. I tried to follow his example after that.

One day this summer a terrific hail-storm struck our section of the country. I have never seen as wild and furious a storm in all my life. It was of short duration but it came across the lake with terrific speed. It tore the leaves from the trees, broke branches everywhere, uprooted great oaks, crashed in windows, and the force behind the larger hailstones drove them through the wire screening on windows, doors, and porches. The slithering and continuing volley of hail cut our growing gardens to pieces.

I, myself, was a good deal excited and wrought up at what seemed to me to be the end of the garden, on which I had spent so much work and time and which had, a few minutes before, looked so green and fresh. I made my way up the hill to Henry's garden. Now, if there is any one thing that Henry loves better than another, it is his garden. I found him looking calmly at the vegetables and the flowers which he had planted so lovingly and that now were cut to pieces.

"Well, Delbert," said he calmly, "you and I have had a lot of fun this spring, in planting our gardens, and now, I guess, we'll have some more in planting them again." That's about all he said. He took it, I have no doubt, as he'd taken other storms in life, calmly and with tranquility.

And so I'm glad that Henry's cottage has been named. "Tranquility"! Peace of mind! All the neighbors know that Henry has it. THE END



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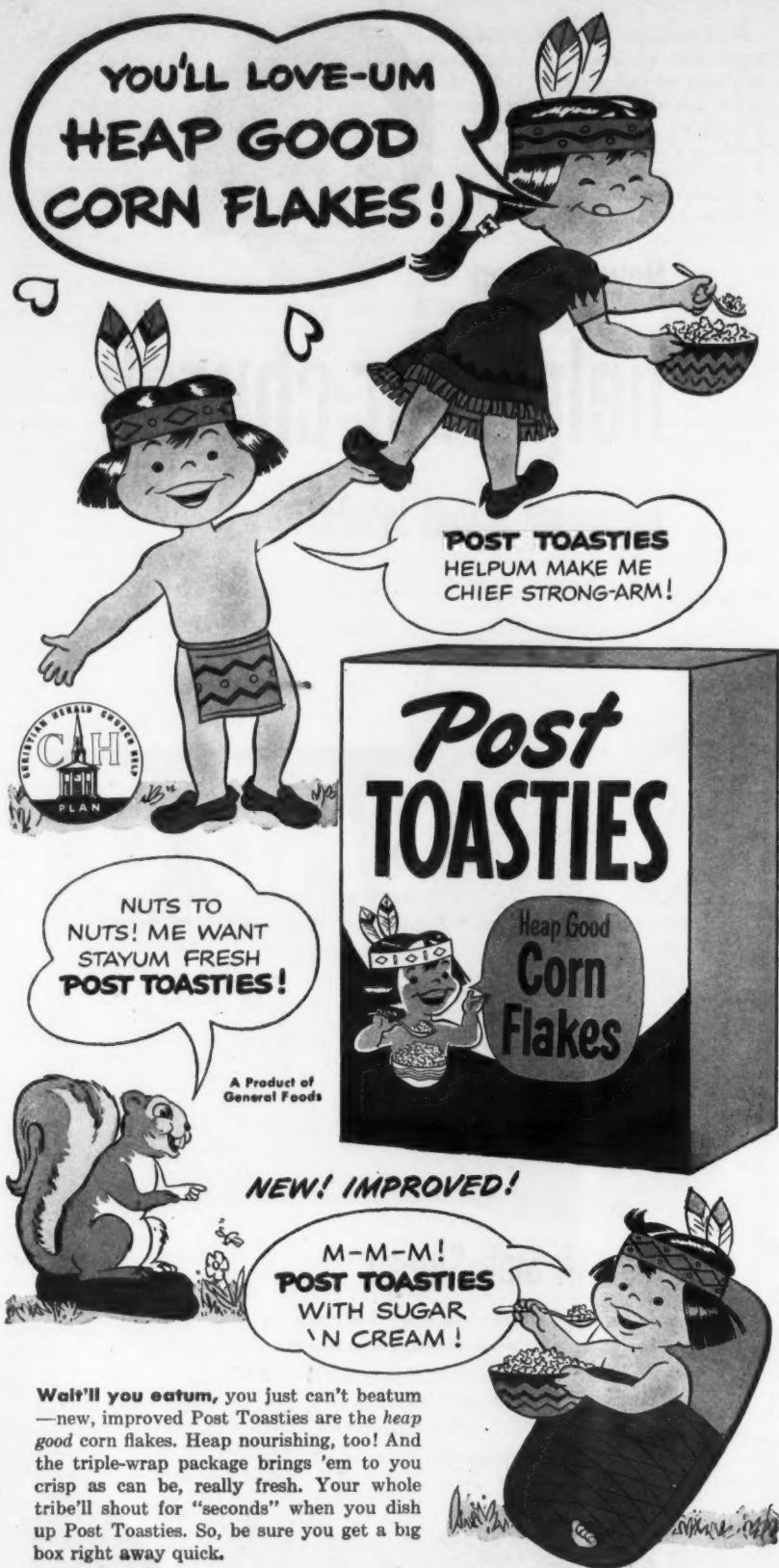
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BEST THING THAT'S HAPPENED TO CORN SINCE THE INDIANS DISCOVERED IT!

SMUT ON OUR NEWSSTANDS

(Continued from page 22)

through a harsh and oppressive censorship law which does no one any good and indeed affects the orderly and free distribution of the reputable or "class" magazines. The twilight boys then sit back while class publishers in effect fight in their defense! No new laws are needed. There are plenty of laws on the books. All we need to do is enforce them.

A good example of laxity was recently brought to light in Newark, N. J. Clergy and citizenry, aroused over crimes and sex parties which were linked to obscene magazines, called for action. The chief law-enforcement officer of Newark threatened news dealers by saying, "I am prepared to enforce the law." (One cannot understand why he had *not* been doing so and why it was necessary to threaten. For a Newark ordinance passed in 1936 provided for fines up to \$200, plus 90 days in jail, for the sale of literature whose legal description neatly matched fact-detective, girlie and nudist publications.) Where the police failed to act, the Parent-Teachers Association, church groups, clergymen and responsible businessmen were alerted. Within twenty-four hours after the drive began, the stands were cleared of smut. What the volunteer workers did was to travel about town, especially to those stands near schools, and talk with the proprietors. The news dealers were only too happy to comply.

Many a newsstand man is repelled by the wares he sells. But he is forced to carry trash if he wants to get class. In Phoenix, Ariz., Covina, Calif., and New Britain, Conn., to cite a few, dealers who refused to carry filth they themselves would be ashamed of reading, found themselves starved out, cut off from all other publications. One owner of several drug stores in California appealed to the public to help him. He took large advertisements in the local newspapers revealing the pressure put upon him by distributors when he refused to accept obscene magazines. The public rallied and he won the American right to select his merchandise.

On the *community* level, without the need of new laws, the policeman's stick or hysterical censorship—church groups, the P.T.A. and clergymen, banding together, have found the task of cleanup a fairly easy one.

In Lynn, Mass., such a coalition, headed by the P.T.A., which has been in the forefront of a nationwide drive to deodorize the newsstands, was immediately effective. News dealers were given a list of *obviously objectionable* magazines and were warned that their stands would be boycotted if they car-

ried them. The list in Lynn is revised now and then and the police are furnished with revised lists.

Similar drives, undertaken in Bayonne, N. J., Beatrice, Nebr., Los Angeles, San Diego and New Orleans have been amazingly successful. The news dealer, when assured of community sentiment, pressures the distributor who then informs the publisher—and it's either clean up or close up. No seller can live without buyers.

Your town doesn't have to take it lying down. Your town can fight back, and will fight when it knows it is struggling for its moral life. But a cleanup won't begin by itself. Somebody has to start. Here's what to do:

1. If you live in a small community, take a look at the newsstand yourself—not as a censor, but as a citizen sufficiently astute to know the difference between black and white. Talk to the dealer. See how he feels about the problem. Perhaps he has never thought about it at all, or realized that he was making an outstanding contribution to delinquency. With your personal backing he may be able to clean up immediately.

2. If you live in a larger community (say, over 1000 population), or if the dealer gives you an indignant brush-off, haul up your big guns. Or-

ganize a flying unit of the P.T.A. This special committee can obtain advice on the best way of proceeding from the national P.T.A., which is now putting on such a drive.

3. Combine the P.T.A. unit with a committee composed of clergymen of all faiths. If possible, get an English teacher or two to sit in on the group in an advisory capacity.

4. Bitter but necessary dose: purchase as many of the lurid magazines as are displayed on the newsstands. They can be quickly recognized. The expenditure by your cleanup committee of ten to twenty dollars is justified. Except for a further outlay of energy, this will be the only cost. Then, as a committee, hold your nose—and read!

5. Get up a list of the magazines you would be ashamed of reading and which you would not want your children to read. Again, this is easier than one might suppose. Where there is a reasonable doubt, hold your fire; there are too many magazines that are overboard in filth to get into an argument about those that are only teetering on the edge. If you have no criterion, examine the advertising. If a magazine is filthy and deliberately designed so, it will scream filth at you.

6. Tour the community and talk with every drug store and stationery

store owner and every newsstand dealer. If this is your first round, you will likely find him cooperative. He too lives in the community, probably has a family, and as a rule is tired of peddling filth. If this is your second visit, he knows now that you mean business. Don't order him to discontinue using these publications. Merely suggest it by giving him the list. He will immediately contact his distributor.

7. To help the retailer, go to see the distributor. If he behaves unpleasantly, show him a copy of the state or local laws on obscenity. If he pleads that he will be ruined financially, don't believe him. He can make a handsome income from the 800 or so good titles.

8. If distributor and newsdealers balk, go to the city editor of your local newspaper. Enlist his aid in doing a series of articles. When the stories run, drop in on the district attorney or chief of police.

9. Register a complaint with your local postmaster—each and every time a shipment of objectionable magazines comes into your town through the mails. Write your Congressman and Senators, naming offensive publications.

The time to start is now. Your community, your home is not secure until the menacing magazines are smashed for good.

THE END

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2. Dissolve thoroughly in 1 cup very hot water.
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KNOX THE REAL GELATINE

Daily Meditations

by John W. McKelvey

Thursday, May 1

READ PSALM 46

Failure is the path of least persistence.

TODAY BEGINS a month of extraordinary memories and opportunities. To mention only two thoughts that make this month so fraught with blessings: it is the month of Mother's Day when we re-calculate the spiritual inheritance we have received within the sanctity of our homes, and of Memorial Day which recalls the divine providence which has overshadowed us as a nation. What better tonic for the soul than to ponder Psalm 46, the psalm of faith, committing it to memory if possible and girding our hearts with its unassailable affirmations?

We praise Thee, O God, with the morning light, and when it is evening we pause to thank Thee for the day which Thou hast given. Grant that all our time may be spent in fealty to Thy holy purposes through Jesus Christ. Amen.

Friday, May 2

READ HEBREWS 6:10-20

A good start promises a winning finish. SINCE this psalm is relatively short, comprising three stanzas, it is my desire to take its affirmations line by line (using the letters a, b, c, etc., to guide you in following the divisions within its verses). We are all so familiar with each sublime phrase that we shall need to concentrate doubly hard to uncover the insights of this ancient Hymn of Faith. Take the very first line (Psalm 46:1a) and consider that this hymn was written, according to Moffatt's translation, for soprano voices, i.e., a boys' choir. Even the lips of childhood assert God's omnipotence and salvation.

For all the good things in this world, O Lord, for food and raiment, for home and friendship, for useful tasks and pure pleasures, we thank Thee. Help us to trust and not be afraid, to love and not hate, for Thy Name's sake. Amen.

Saturday, May 3

READ DEUTERONOMY 4:1-7

Turn today's defeats into tomorrow's victories.

IT IS OFTEN TRUE that God's promises are overlooked until fulfilled in some hour of need. What circumstance brought ancient Israel to her knees and thus prompted the writing of this psalm is still a subject of debate. Possibly her deliverance from the terror of a Scythian invasion, or from the onslaughts of Alexander the Great, or from the desolation that followed in the wake of Sennacherib, that ruthless Assyrian who came down like a wolf on the fold. Whatever it was, it caused Israel to discover the invincible power of the Almighty. (Psalm 46:1a)

O God, the Father of Jesus Christ, who didst reveal Thyself in times past so that our fathers might see and believe, help us by faith in Thy Son to comprehend our individual and collective destiny, and to be forever faithful. Amen.

Sunday, May 4

READ ISAIAH 41:10-17

A man's worst enemy is usually himself. IT WAS Franklin Delano Roosevelt who sounded forth the urgent thought of faith expressed so positively by the psalmist (Psalm 46:2a) when in a dark moment in this nation's history he said, "The thing to fear is fear itself." Undoubtedly there is a place for fear in our human round, but if fear assumes such a role as to immobilize us, it is a ruler that must be overthrown. How? By substituting faith for fear, a courageous outlook for one of fright, a positive affirmation about God and self instead of cringing negative cynicism: I will trust and not be afraid.

Almighty God, our Father, our Hope, and our Deliverer, we humbly beseech Thee to save us who put our trust in Thee; to deliver us from our enemies, even from our weak and lesser selves. Make us, like Thee, divine, for Jesus' sake. Amen.

Monday, May 5

READ II PETER 3:8-18

Courage at the critical moment is half life's battle.

IN THIS era of atomic bombs it is not difficult for us to get hold of what the psalmist depicts with such graphic power: "though earth be overset" (Psalm 46:2b) is Moffatt's translation. Whether the destruction of the world will originate in some cosmic catastrophe, or in the burning cauldron of tragic unfaith and disorder on the part of nations, the point we need to remind ourselves of is that God is King over the nations as well as Lord of creation: "In His hand are the deep places of the earth: the strength of the hills is His also."

O God, in whom we live and move and have our being, teach us to abide within Thy shadow and to be confident in Thy goodness and mercy. Thou art not far from any one of us, especially when we cry unto Thee in trouble. Amen.

Tuesday, May 6

READ ISAIAH 40:1-8

DOES Psalm 46:2c echo some ancient memory of cosmic convulsion, a fearsome earthquake that toppled hills into the sea, or a volcanic eruption that disintegrated a mountain or swallowed up an island? It makes no difference. We ourselves have witnessed numerous titanic convulsions of nature and before these manifestations of the Creator at work we have stood in holy awe, thinking long, long thoughts. Right now I wonder if we have faith to believe as the psalmist, that notwithstanding man's vengeful disorder God has a noble and purposeful design, full of hope.

O come, and let us worship and bow down: let us kneel before the Lord our Maker. For He is our God; and we are the people of His pasture, and the sheep of His hand. Save and deliver us, O Lord, for Thy righteousness' sake. Amen.

Wednesday, May 7

READ PSALM 93

THERE IS definitely a noble disdain of what Bishop Angus Dun calls "the evils of fortune" in this continuing line of the psalmist (Psalm 46: 3a). It is as though in the name of Israel he defies nature to do her worst, knowing that the Almighty is all the time round about His people to deliver them. I remember receiving a letter once from some missionaries, describing their visit to the shrine on the Mountain of Bom (Good) Jesus in Portugal. It was their first contact with sick and sinning humanity climbing this steep mountain to be cleansed and healed by faith. We may not climb life's heavenly steeps, but have we faith?

Lord Jesus, we have searched the lowest depths in our quest of Thee, and lo! closer art Thou than breathing and nearer than hands and feet. Strengthen us, in Thy name. Amen.

Thursday, May 8

READ ISAIAH 42:10-16

TO UNDERSTAND what the psalmist is saying, as he goes on in his thought (Psalm 46:3b), let me quote from the letter referred to yesterday. The missionary said: "I watched one man from the time he landed at the top of the steps, heard him cry, pray his Ave Maria's, watched him limp to the money box, and witnessed him curse as he left the shrine in the same condition as he entered it, a beaten yet still superstitious remnant of a man broken in body, mind, and spirit." The faith of the psalmist says: "Though He slay me, yet will I trust Him."

Almighty God, we are sinners before Thee, and as we bow in contrition we praise Thee for Thy promise that, if any man sin, we have an Advocate with Thee, even Jesus Christ the Righteous. For His sake forgive us. Amen.

Friday, May 9

READ PSALM 103:13-22

IN THE King James Version, Psalm 46:3 ends with "Selah." Whatever this strange word once meant, it is now silent, never included in the formal reading of any Scripture. Perhaps in the beginning its function was to call for a musical interlude, something of a solemn pause between stanzas. In any case, its presence at the end of vs. 3 indicates that the refrain, repeated in vss. 7 and 11, has been omitted. The psalmist, inspired by a sense of history, reminds us that in every vicissitude of life the Lord of Hosts, i.e., of galaxies and stars, is on our side.

O Father, cleanse Thou the thoughts of our hearts and enable us to believe

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where we cannot see, to walk by faith, and to rise in undaunted hope, for we are Thy children and Thou art to us as Light and Salvation. Amen.

Somewhat in every time of tribulation God's people have not wanted for succor.

Thou God who seest and knowest all things, deliver us from all evil and mischief; from sin, from the crafts and assaults of the devil; from all blindness of heart; from pride, envy, and hatred.

Saturday, May 10

READ PSALM 75:1-9

ALLOWING ROOM for the refrain, repeated in vss. 7 and 11, the psalmist calls our attention three times not only to the fact which Deborah and Barak rejoiced to learn, that "the stars in their courses fought against Sisera" and therefore the Lord of Hosts "is with us," but also that our God is "the God of Jacob" and therefore a tower of indomitable strength and a fortress never failing. When God reassured Joshua in a critical moment of fresh responsibility, He said, "As I was with Moses, so I will be with Thee." He might have said Jacob as well as Moses.

O Lord, we place ourselves and all our concerns in Thy hands, for Thou art able to do what we cannot. Thou art indeed at work in our midst, and at times we know it not, until we see Thy blessings bestowed so freely on us.

Sunday, May 11

READ ISAIAH 40:18-24

TODAY is an appropriate day for reflection and rehearsal of all that the psalmist has been saying in this first stanza. Since the psalm as a whole is short, maybe you have memorized it already. In any case, take time to repeat verses 1-3 plus the refrain, asking yourself this question: Do I have faith to believe that God moves in mysterious ways to perform His wonders, and that His purposes shall ripen fast and are even now unfolding, bringing to naught the evil devices of the wicked and crowning with blessing and honor the ways of the righteous?

Dear Lord and Father of mankind, forgive our feverish ways, reclothe us in our rightful minds, in purer lives Thy service find, in deeper reverence, praise. In all things draw us to the mind of Christ, and save us in His name.

Monday, May 12

READ ISAIAH 8:5-10

BEGINNING with Psalm 46:4a the psalmist opens to view a second vista of the Almighty at work in time and eternity, namely the assault of heathen peoples upon the holy Jerusalem and their ultimate repulse. It ought not to be hard to envision the diabolic struggles that have already demonstrated the triumph of righteousness: think of Moses and Pharaoh, Isaiah and Rabshakeh, the early Christians and the Roman Caesars, the contemporary Christians of Germany and the Nazis.

Tuesday, May 13

READ ISAIAH 60:1-3, 12-14

God is He without whom one cannot live.

—TOLSTOY

IN THE DYING DAYS of the Roman Empire when man's world was crumbling into shattered fragments, it was the genius of Augustine to see that man seeks a more enduring habitation than anything he himself can erect on earth, to wit, the city whose builder and maker is God. "The city of God" became the rallying point not only for his bewildered generation and succeeding centuries, but it was also the seepic vision of the psalmist (Psalm 46:4b). God's city was more than poetic dream of "brighter hopes and kindlier things;" it was the essence of "God with us."

O God, our Father, may Thy good spirit work with us and in us. Save us from being casual in our relationships and careless in our pursuit of responsibility. We would do all our work with Thee and for Thee in faith believing.

Wednesday, May 14

READ PSALM 50:1-15

We bear the strain of earthly care, but bear it not alone.—OZORA S. DAVIS

IT IS NECESSARY to have and live by what the poet calls "our prophet ecstasies," but we ought not to mistake their meaning. If God is our refuge and strength, it surely means that we have a great deal to do with keeping inviolate "the holy place of the tabernacle of the most High" (Psalm 46:4c). There is a legend of Ferishtah, how one day in his youth he heard a young eagle cry from its nest. Looking up, he saw the fledgling's outstretched neck and open beak, and a moment later an eagle dropping a juicy morsel into the upturned beak. "How God provides!" he cried. So often we, like Ferishtah, miss the point.

While Thou, O Father, art sufficient for all our needs, we confess with shame that so often we have neglected Thee, and this neglect has made life seem futile. Help us. Amen.

Thursday, May 15

READ ISAIAH 12:1-6

THE PSALMIST understood God's place in the scheme of things, even last

things. He affirmed (Psalm 46:5a) that God is in our midst, but not to do for us what we can and ought to do for ourselves. Ferishtah learned this lesson when, after watching the fledgling eagle, he fell into a deep sleep. In his sleep he dreamed he heard a voice admonishing him: "You mistook the part which God has designed for you. You are here not to play the part of the helpless fledgling, but of the helpful eagle." So it is with us: "Our Father worketh hitherto, and we work."

Help us, gracious Lord, to overcome pride and monotony with thoughts of Thy humility, and to cure impatience with things as they are by casting our care on Thee. Amen.

Friday, May 16

READ PSALM 124:1-8

CERTAINLY Ernest W. Shurtleff was thinking the psalmist's thoughts after him (Psalm 46:5b) when he penned his hymn:

*Lead on, O King Eternal:
We follow not with fears,
For gladness breaks like morning
Where'er Thy face appears.*

Even though we oftentimes must bear the brunt of evil and wickedness, we are upheld in our rendezvous with "blood, sweat, and tears" by the hope that springs immortal within us that at last truth shall win and God shall reign.

Teach us, Lord Jesus, to suffer gladly whatever we are asked to endure for Thy sake. Help us to show kindness to those whom we think foolish, and so to discover the best in all we meet.

Saturday, May 17

REAL PSALM 2:1-12

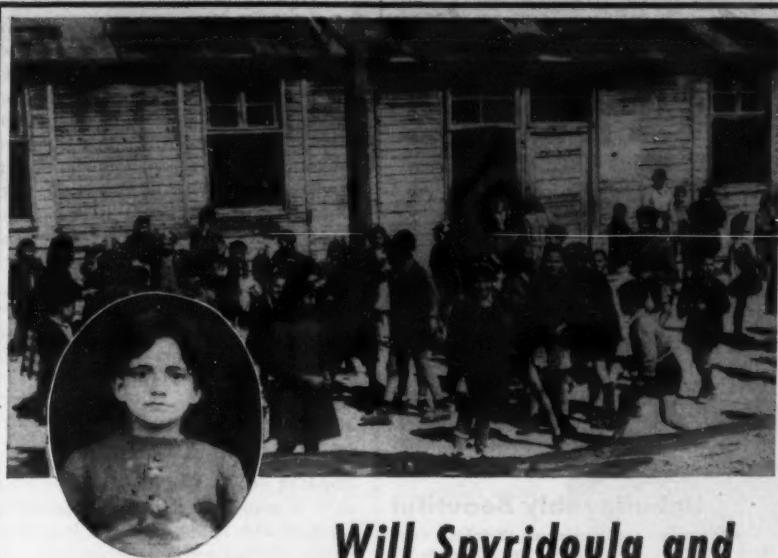
IT IS SO EASY to be discomfited by outward appearances. When the psalmist declared (Psalm 46:6a), "The heathen raged, the kingdoms were moved," he was not intending to say that their deeds were cataclysmic and final. Not at all. His metaphor was geared to the raging of the seas, which in wildest storm seem uncontrollable and without restraint. But a second look at the seas causes one to realize that it is not the raging waves but the immovable depths that reveal its power.

We bow before Thee, eternal Father, to make our wills one with Thine; to abandon our lonely and selfish walk for solemn communion with Thee, and to put an end to sin by welcoming to our hearts Thy Holy Presence. Amen.

Sunday, May 18

READ JOSHUA 2:8-14

WHY is it necessary for God to write His name big in some instance of colos-



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sal upheaval in nature (Psalm 46:6b) or among nations before man will see and believe? And yet God has interceded in the dreadful conflicts that have been waged between Gog and Magog in their assault upon Zion, and the outcome has never been long in doubt. Pascal was on the right track when he said, "All the evils of life have fallen upon us because men will not sit alone quietly in a room."

*Deeper than we have ever known,
enter, Thou Maker of our souls; clearer
than we have ever seen, dawn Thy
glory on our sight. Amen.*

Monday, May 19

READ PSALM 24:1-10

PSALM 46:7a, ringing in the refrain, calls to mind the first transcendent insight of the Bible: "In the beginning God." Perhaps the trouble with our times that we forget "The Lord of Hosts is with us." Certainly so-called modern art has presumed to have forgotten. In his book, "The Arts and Religion," Albert E. Bailey says: "The proper subjects for art today are bananas and triangles, or triangles without the bananas . . . Freudian nightmares in which a horsefly on a plate is Salvador Dali's reminiscence of his father."

*O Christ, our Saviour, remember
Thy strong and Thy weak ones, great
and small, men and women, for good.
Remember the righteous who gratefully
worship Thee by faith, and save
them. Amen.*

Tuesday, May 20

READ PSALM 81:1-10

WE KNOW NOW, if ever we doubted, that to live without God in the scheme of things is a philosophy of evil. It tries to say that "man is a 'dust wreath in the cosmic ether,' that conduct is a response to stimuli, that ethics is a reaction pattern, and that art has no function but to give esthetic thrills to the intelligentsia," to quote Dr. Bailey's incisive summary of the moral chaos into which our self-sufficient and materialistic thinking has plunged our world. But not so, cries Psalm 46:7b: "The God of Jacob is our refuge," wherefore shall we fear?

Almighty God, we are as little children on a dark night, fearful to take one step without Thee at hand to bless, but confident and unafraid when Thou art nigh to us. Guard us now and always. Amen.

Wednesday, May 21

READ ISAIAH 48:25-31

HAVING REACHED the end of the second stanza, let us turn around and

catch the sweep of the psalmist's perspective. Since every age is subject to the ebb and flow of change and decay, and by this token stands perennially on the brink of new advance and achievement, the psalmist rises to say that the world's hope is in the Name of the Lord who made heaven and earth. If there is the seething rush of chaotic waters, the psalmist in verses 4-7 wants us to behold other waters not destructive but productive, not terror-inspiring but peace-bringing, the waters flowing from Zion's hill, bringing life and redemption everywhere.

*We know less than we pretend, O
Lord, and that Thou knowest right
well. But one thing we do know: that
Thou art light and in Thee is no darkness
at all. Lead us aright. Amen.*

Thursday, May 22

READ PSALM 66:1-7

"COME and see if what I am saying is not so," cried the psalmist in effect (Psalm 46:8a). In our haste we are prone to misread events. What appears to be doom and destruction to us is in God's sight but the beginning of a new and better world. The broken implements of our war-mongering little systems litter up highways and byways, but they are not barricades, for beyond them lie the open roads that lead to the city of God. Just as with the slums of our great cities, so it is with God's dreams for humanity: before reconstruction there must be demolition.

*O Lord, grant to us so to love Thee
with all our heart, with all our mind,
and all our soul, and our neighbor for
Thy sake, that the grace of Thy love
may dwell in us. Amen.*

Friday, May 23

READ ISAIAH 64:1-12

*The great use of life is to spend it for
something that outlasts it.*

—WILLIAM JAMES

THERE MAY BE shocking desolations in the earth, according to the psalmist (Psalm 46:8b), but God's increasing purpose is not destruction but creation, not death but life. The end therefore will be peace and blessedness for them that have faith in the Eternal. The prophet Isaiah shared this hope and again and again gave inspired utterance to it, as in Isaiah 11:6-9: "And the wolf shall dwell as guest with the lamb, and the leopard shall have the same lair as the kid; and the lion shall eat straw like the ox, and the calf and the young lion will graze together."

*Dear Lord and Master of us all,
whate'er our name or sign, we own
Thy sway, we hear Thy call, we test
our lives by Thine. Amen.*

Saturday, May 24

READ ISAIAH 2:1-5

With God in charge of our defenses, there will be peace within.—T. T. FAICHNEY

"PEACE is a big word," writes Norman Cousins in his expanded editorial on "Modern Man is Obsolete." "There are all kinds of peace. Peace can be slavery or it can be freedom; subjugation or liberation. It can be static or dynamic, stagnant or vibrant . . . The real peace is more than non-war. It is a vital peace, a restlessness to get on with the work of the world, and anxiety to meet the future. The real peace means progress." It is scarcely necessary to assert that when God makes wars to cease (Psalms 46:9a), He does so with creative purpose. Even the wrath of man in the end will praise Him who seeks our good.

O God, who art the hope of all the ends of the earth, remember the whole creation, pity our race, and save us from the calamity of destruction and the death of sin. Amen.

Sunday, May 25

READ PSALM 76:1-12

Life is ever Lord of Death and Love can never lose its own.—WHITTIER

IN IMAGINATION the psalmist takes us to some lofty pinnacle from which we can see God's Armageddon when the great power of the Almighty has put to utter and complete annihilation the pagan enemies of Zion. We see the battlefield littered with broken bows and shattered spears (Psalm 46:9b), to say nothing about the mauled and bleeding bodies of defeated warriors. It is a gruesome scene, and though we shrink in horror from the sight and stench of war's alarms, we can rejoice that this battle's done and the victory's won. For the aftermath of war is peace.

Gracious Father, we humbly pray Thee, give us energy to meet all the demands made upon us in the swift course of life's day. May we have the responsive spirit which answers Thy high call with "Here am I; send me."

Monday, May 26

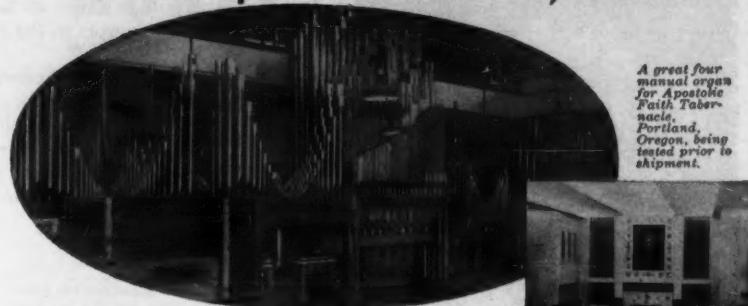
READ EZEKIEL 39:1-10

While the church is seeking better methods, God is seeking better men.

—CHARLEY GRANT

ONE OF THE strangest errors ever committed is to suppose that man can "fix" the destiny of nations for a thousand years. Nothing is truer than the axiom: "Man proposes but God disposes." In "Quo Vadis" Nero had the effrontery to claim that when he got through with the Christians no future generation would have reason ever to imagine that they existed. The judg-

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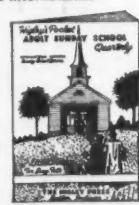
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ment of God does not always act as quickly and summarily as in Nero's case, but all posterity is witness to a fact well expressed in Psalm 46:9c: The Lord burned his chariots in the fire.

We bring to Thee, O Father, the stricken peoples of the earth, the people who have transgressed Thy will and the people who have suffered by reason of the iniquities of the wicked. Cause Thy love to shine through us, for Jesus' sake. Amen.

Tuesday, May 27

READ I KINGS 19:9-18

"BE STILL, and know that I am God" (Psalm 46:10a). What a tremendous command! This utterance is directed against all those forces in the universe, wherever they reside, that are opposed to the Almighty. And yet, for the sake of making the exhortation relevant to us, let us regard this imperative as directed against us individually. It means that we must give God a chance. We must cease from the turmoil of life's busy day. We must refrain from backbiting against a bitter fate. We must relax in trust that God is able to do abundantly what we ask.

O Christ of the burning heart, stab us awake if we have been sleeping in ease and sloth, heedless of the cries of race and clan. Make us responsive to the impulses of Thy matchless love and Thy divine goodness. Amen.

Wednesday, May 28

READ ISAIAH 2:10-17

Let us be silent that we may hear the whisper of God.

—RALPH WALDO EMERSON

NATURALLY it requires unflinching faith to believe that God will be exalted among the heathen (Psalm 46:10b). We who believe have been called "fools for Christ's sake." A fool is usually characterized by a sort of mental shortsightedness. If we believe are to be classified as fools, it is a different kind of fool, the kind who like Paul is notable for spiritual farsightedness and undaunted faith.

As we contemplate Thy greatness in the earth, O Lord, we remember that we are as grass and as the flower of the field which today is and tomorrow withereth and vanisheth away. Teach us to know our end and Thy wisdom.

Thursday, May 29

READ PSALM 148:1-14

It takes a burning heart to set the world on fire.—CHARLEY GRANT

THERE IS NO POINT to the study of this psalm, inspiring as its utterances are, if we fail to see that our age is as desperately in need of God's power and

presence as was the ancient psalmist's. The trouble with men today is the same as when Psalm 46 was written. It is at least twofold in character. First, a lurking tragic irreverence for life. Albert Schweitzer in his book "Civilization and Ethics" dealt with this difficulty when he said, "A man is truly ethical only when . . . life as such is sacred to him." That is, when he recaptures the sense of God's presence: "The Lord of hosts is with us" (Psalm 46:11a).

Father God, give us a heart that knows pity and that is willing to suffer in love, ministering to the needs of men everywhere for Thy sake, in Jesus' name. Amen.

Friday, May 30

READ PSALM 84:1-12

The true art of memory is the art of attention.—SAMUEL JOHNSON

IT OUGHT NOT to be hard to understand the second phase of the trouble that afflicts mankind today, especially on this Memorial Day. Despite all the human sacrifices made inevitable in the wake of war, war fought to alleviate human injustices and moral wrongs, we find ourselves victims even now of a new upsurge of pagan materialism. Of course, the antidote is well known. It is embedded in the rediscovery of a simple but dynamic truth, that "the God of Jacob is our refuge" (Psalm 46:11b), the God whose nature is love and whose truth is everlasting.

Grant, dear Father, that we may give heed to Thy precepts and yield to Thy designs for honor and righteousness. Save us from the desolations of future wars with the anguish and futility of their empty victories. Amen.

Saturday, May 31

READ ISAIAH 41:1-9

"CASTLES must first be built in the air before cottages can be built on the ground." So wrote David Livingstone from darkest Africa to his sister in Scotland. How true it is, to quote John Paterson in "The Praises of Israel," that "dreams and visions must come stealing to the heart and ideals must lay their spell upon the spirit of man before deeds come from his hand or words from his lips. And so we take the inspired dream of Psalm 46 to our hearts in this distressful time." For herein is our faith, that God even our God is our strength and refuge.

Come, Lord Jesus, Thou light of the world, and illumine our minds and hearts with the unsearchable truths of God, that in an evil day we may not quaver but may have courage and confidence to withstand the powers of darkness. Amen.

LITTLE TIME FOR MOTHER

(Continued from page 19)

my mother enough but because my egotism had postponed a display of these virtues which, though possibly inconvenient at the time, would have later paid off a hundredfold.

I used to tell myself that I would "do things" for my mother at another time. Thinking of what I *would* do to please her on a future day somehow soothed my conscience. I did not consider the possibility that then it might be too late.

It is easy for me to recall many times when egotism and moods on my part overshadowed any consideration I might otherwise have shown.

When my mother returned to New York, after having visited me, she traveled alone, although I had planned to leave for New York myself only two or three days later. It would have been an easy thing to have said to her: "Please, stay a couple of days longer. Then we can travel together." But I did not say it. Though she said nothing to indicate her disappointment or hurt, today I know she had been waiting for those words. But for one reason or another I wanted to travel alone, completely disregarding any logical arrangement and the possibility at hand to make my mother immeasurably happy by accompanying her.

Once, in New York, I failed her again, on a warm summer night when we passed the row of open carriages that line up outside Central Park. I knew that she had always wanted to ride with me through the Park, and very carefully she said:

"Would you like to take a ride with me tonight?"

"No, not tonight," I said, for I had other plans, an unimportant appointment which I could have canceled with no difficulty. Again my mother did not complain. She smiled and seemed content.

Eight days later she was dead.

Today, when I pass the carriages outside Central Park, I cannot help thinking of the opportunity which was mine to make my mother happy. All she wanted was to sit silently beside me for an hour while the carriage carried us along the dark roads of the Park, listening to the clop-clop of the horseshoes, while feeling close to the one whose path she had followed with so much concern through the years.

I do not consider the mistakes I made unique. We are all inclined to take advantage of the ones who love us most. We are too sure of their love, certain that—however badly we behave—we will be understood and forgiven. Far from attempting to measure up to the perhaps idealized picture of us formed by a loved one, we display our

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irritations, carelessly take advantage of the patience which comes with an unselfish love.

Toward people we have just met, people completely unconcerned about our welfare, we display courtesy and consideration, anxious to present ourselves to our best advantage. But confronted by those who deserve our affection and concern, we think it quite all right to lose our temper.

Once, when I was with my mother in a theater, she leaned toward me and said:

"Do you mind if I leave before the last act? I feel faint."

I did mind. With the irresponsibility of a spoiled child I retorted:

"It's only one act more. Can't you wait until the final curtain?"

She made no comment. She waited.

Such incidents do not make pleasant memories. They are caused through uncontrolled and inconsiderate reactions of which we are all guilty at one time or another. At times, when we are not happy, we are inclined to make those who love us pay for our unhappiness, by being disagreeable and by showing irritation with the smallest cause. And when the years have finally mellowed our egotistical impulses and we are ripened enough to show consideration, it is often too late.

If we would from time to time open our hearts to the fact that we have been the cause for so much of our mother's worry and hope, even before we were actually born, we would respond in the only natural manner—by showing a steady concern toward her.

She did not mind when we disturbed her sleep on hundreds of nights. When, later, she was strict and stern with us when we misbehaved, she did this only because she knew she would harm us more if she withheld a rebuke. She wanted us to grow up to become capable and fine human beings, and she worried when signs indicated that we were still a long way from the goals she had set for us.

Though she knew that we would grow out of her reach some day by marrying or leading a professional life of our own, she gave herself wholeheartedly, wanting to be, as well as a mother, a friend. And how often did we unconsciously hurt her by not allowing her to be this friend.

Must we always postpone the things we want to do for one who loves us? Must we always remember when it is too late the things we failed to find time for? When we feel "too tired" to do anything, we still have time to read the evening papers, don't we, or chat with new acquaintances? Why not make these minutes count for our mother while we can?

There are countless small, thought-

ful gestures which will bring her a happiness far outweighing the possible cost to us in time or inconvenience. There is the handkerchief in the shop window, edged in her favorite blue, or flowers from the corner stand for the bedside vase she likes to keep filled. If you are away from home, a letter that takes fifteen minutes of your time is a reassurance that can undergird her entire day; a phone call when you have traveled slippery roads can set at ease a mind concerned for your safety.

A word sincerely spoken or an unlooked-for compliment reminds her of your love and appreciation. If her new dress becomes her, tell her so; when she bakes the coconut cake that is her specialty, remind her that it still outranks them all. Birthdays are an opportunity for extra attentiveness, but don't wait for them. Kindness and affection should not need a special day—and besides, there may not be many birthdays left.

Let her know she has an important place in your life by allowing her to share your problems, by taking her into your confidence rather than excluding her. Listen to what advice she may have to offer from a wealth of experience in the art of living. Whether she shares a home with you and your family or is with you only on occasional visits, never let her feel she is an outsider.

EACH of us has his own way and his own opportunities for showing affection. The members of my family were seldom demonstrative, though they were all deeply devoted to one another. Kisses were exchanged only on the rarest occasions, perhaps when a member of the family returned home after a long absence, or maybe on Christmas Eve when we children were delighted with our presents and needed to display emotion. Our mother came to our bedside, when we were very small, and pressed a kiss upon our cheeks before going to sleep. But her smiling, happy face which leaned over us would have been enough.

On many occasions in my life the chance was mine to make my mother happy in ways appropriate to my own temperament. That I let pass so many opportunities is saddening.

But there is one thing I did, and of which I am glad. One day I said to my mother, while she was preparing the afternoon tea:

"You are the only human being in the world I really love."

These words must have meant a lot to her. Perhaps they made up a little for the things I didn't do. She did not weep or embrace me after they were spoken, but there was a warm glow in her eyes as she said: "The tea is ready. Let's have some tea." **THE END**

DR. J. PALMER MUNTZ, Moody '21, has been pastor of Cazenovia Park Baptist Church of Buffalo, New York, for 27 years. The understanding of the Word of God obtained during his years of study at Moody Bible Institute has stood him in good stead also in his position as a Bible conference director. The world-famous Winona Lake Bible Conference has come to a new place of influence under his able leadership.



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Sunday School Lessons

By Amos John Traver

speech. When we use words that have to do with our religion, they should be reverently spoken. The truth needs no "strong words" to support it. Swear words will not make lies any less lies. We who stand silently by while others swear, no longer shocked at their expletives, had better examine our own souls.

Questions:

Read James 5:12; Leviticus 19:12; Numbers 30:2; Deuteronomy 23:21. Does Jesus add anything to these laws? What is the influence on our attitude toward the truth of commercials on radio and TV? Does modern advertising help to undermine our respect for absolute truth? Do the high-sounding adjectives and reckless claims of advertisers soften resistance to swearing?

• Sunday, May 4

PROFANE LIVING

EXODUS 20:7; MATTHEW 5:33-37; 23:16-22

THOU shalt not take the name of the Lord thy God in vain." As Jesus interprets the commandments in His Sermon on the Mount, swearing is in appropriate company. Murderous anger, lustful desire, passionate vengeance—all these unlovely sins mentioned by Jesus break the law of love no less surely than swearing by God's name.

Men high in government and industry have made swearing seem an innocent and impressive way to win attention. Stage and screen have helped to make swearing seem a mark of sophistication. Under the guise of "realism" much modern fiction not only violates the standards of culture, but makes swearing the normal expression of manliness, yes and of womanliness too. I heard two members of a college women's club talking about a play read on the program of a recent meeting. They were completely disgusted that they had been exposed to such vulgarity and wondered that "nice" women, mothers at that, would soil their lips with the language of the gutter.

The habit of swearing seems to grow more widespread. It is time we turned back to see what Jesus thought of it. To Him it was not an excusable outlet for pent-up anger. Nor would He accept the argument that it was required to give "punch" to expression. To use the name of God lightly was profane. That word "profane" means "before the sanctuary." The sin is not primarily against those who hear us. It is against God.

Man is low indeed when he will take the name of his mother lightly. Is he less guilty when he violates the name of his God? Our lips reveal more than we realize. They tell the secrets of our hearts. Is our God the Father of our Lord and Savior Jesus Christ? Are our hearts full of gratitude for our salvation? Basically the sin of swearing is a failure in attitude toward God. If we loved Him we would reverence His name.

Granted that much swearing is thoughtless, a habit so fixed that irreverence is not conscious, still sin is in it. Once we recognize how insulting it is to God, surely we will guard our

• Sunday, May 11

THE RIGHT USE OF SUNDAY

EXODUS 20:8-11; MARK 2:27, 28;
LUKE 4:16; 13:10-17

INSTITUTIONS are never an end in themselves. Even the commandments given on Mount Sinai were intended primarily for the good of God's children. They were not issued to gratify the desire of God for glory and honor. He has no need of any honor man can offer Him. "The Sabbath was made for man, not man for the Sabbath."

The tendency of laws and institutions is to become ends in themselves. So it was with the Sabbath. To keep this day holy the learned Jewish leaders had hedged it about with numberless prohibitions. They forgot that God, the law-giver, was also the merciful Father of His people. Their interpretation of the Sabbath laws had restricted the day into such narrow limits that men thought more of what they could not do than of the good they might do. Jesus was the great liberator. He applied the law of love to the understanding of the commandments. He had no patience with the dead literalism of the Jewish elders. God's Day to Him was for good deeds.

Jesus met the challenge of literalism head on. Walking through a grain field, His disciples pulled heads of grain and, rubbing them in their hands, ate the grain. Literally this was reaping and threshing. How absurd to

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charge them with breaking the Sabbath!

Jesus saw a man with a crippled hand in the synagogue on another Sabbath. You may be sure that He was also aware of the spying eyes of His enemies. It may be that they had made sure the man would be noticed by Jesus, hoping to catch Him Sabbath-breaking. As usual, their plot backfired. There was more mercy in the crowd than in the hearts of the leaders of Israel. Jesus' healing of the withered hand made Him the more popular.

For eighteen years a poor woman had been bent almost double with her illness. Again Jesus was confronted with this pitiable case in the synagogue on a Sabbath. He healed her. But the ruler of the synagogue was "indignant." He scolded the woman for coming on the Sabbath when she might have come to Jesus on a weekday. Clearly he thought the Sabbath was more important than the woman. His literalness blinded him to mercy. Jesus remarked that exceptions of the Sabbath law were made for an ox loosed from a stall and led to watering. Ought not a child of God be loosed from the bonds of infirmity?

Perhaps the strictness of the Puritan Sabbath has sometimes been exaggerated. Sunday has been made a long, tiresome day for many because of negative restrictions. Particularly has this been true for children.

On the other hand, today we have the so-called "continental Sunday" in most of our communities. Its tendency is to make Sunday a holiday. A brief hour of the day is supposed to belong to God and the rest to our own devices.

The purpose of this day is spiritual refreshment and physical rest. Jesus gave us one good positive recipe for keeping the day. He went to the synagogue "as His custom was." The more of the day we can spend in the house of God and in its work, the better for us. The love of God should guide us in the keeping of this holy day with glory to God and spiritual profit to ourselves. We know that good deeds of unselfish service are pleasing to God. We should fill our Sundays so full of the things we know God approves of that there is no time left for things of questionable value. A good practical test of wise Sunday observance will come on Monday morning. Are we physically rested and spiritually refreshed for the duties of a new week?

Questions:

The Hebrew Sabbath was changed to the Christian Sunday because Jesus arose on Easter Sunday. The early church made each Sunday an Easter festival. It is not so important which day of the week is kept, but wouldn't it help to remember the victorious resurrection of Jesus Christ

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each Sunday? By what practical means can our class help improve the observance of Sunday in our community? Do we need more prohibitions or more positive programs for Sunday activities?

• Sunday, May 18

OUR FAMILY HERITAGE

EXODUS 20:12; MARK 7:9-13;
JOHN 19:25-27

THE family is at the very center of God's plan for man's welfare. It was the first institution He established. For long centuries it was responsible for religious worship, for government, and for education. When God prepared for the coming of Christ he began by selecting Abraham to father a family. He blessed the children of Abraham that they might become a blessing to the whole world.

In Bible times religious education began in the home. We rightly give Mary credit for teaching the boy Jesus the Scriptures of her people. How constantly He used expressions from the prophets or psalms or referred to incidents from Jewish history! Jesus dignified family life by His own example. For thirty years He was, first, an obedient son and, second, probably the supporter of the home after Joseph's death.

He supported the sanctity and importance of the family in His teaching. Our lesson from Mark is incidental but clear. Jesus was attacking the blind acceptance of tradition by the Jews. The law demanded, "Honor thy father and thy mother." This certainly includes their support in old age, illness or poverty. It is to the honor of Jews that to this day they are the most considerate race in the care of their parents. Yet the Jewish elders had made a reservation regarding the care of needy parents. If a son gave generously to the temple he might refuse to support his parents, saying to them, "Corban," meaning "given to God." Clearly Jesus teaches that the care of parents is a religious responsibility.

One of the seven words from the cross had to do with the family. Jesus commanded Mary and John to each other. The anguish of death could not blot out the responsibility of Jesus for His mother. Indeed the whole Christian Gospel is important for stable, happy family life. The unselfishness of Christian love binds a home together. A common faith assures unity in the family. One church for one home provides programs of activity in which all members of the family may share. In difficult times it is the comfort of God's presence that provides strength to go bravely on.

Nazi and Communist strategy aim at overcoming home influence by insisting that children belong to the state and should be trained by the state for

its purposes. The church, too, has sometimes relieved the home of its responsibility for religious education. Luther wrote his catechism to be used by fathers in the home, not by pastors in their churches. Today we see the need of more emphasis on home-church partnership. Neither can do without the other.

Questions:

What do you think of dedication services for new houses? What percentage of your members have regular devotional services in their homes? What percentage of the pictures on the walls of the homes of your members are religious? Are there Bible story books for the children? How many of your Sunday-school teachers visit the homes of their students? Do the parents of children in your Sunday school take an interest in the lessons and help the children study them? Do you have a parent-teacher association in your church? What more can be done to build up a better partnership between home and church in your community?

• Sunday, May 25

THE WORTH OF HUMAN LIFE

EXODUS 20:13; MATTHEW 5:21-26; 18:5, 6;
LUKE 9:51-56

"OPERATION Killer." That title for our Korean campaign gave us an accurate though shocking definition of war. It aroused more resentment than had been expected. Most of us would like to keep a little of the old-time glamour about our men in uniform. Armies still seem as necessary as policemen in this wicked world. But deep down in the hearts of men of good will there is reverence for human life. Even the right of the state to take the life of a criminal is so carefully restricted that many a dangerous criminal escapes the death he deserves.

From the earliest record of God's dealing with man, murder has been a major crime. It is a crime against God because it takes the life of one of His children. It is a crime against man because it brings life to an untimely end and sets in motion the bitter chain of vengeance. A murderer destroys all that is good and noble in himself and becomes either hardened and beastly or conscience-stricken. In a world where life was cheap the Hebrew race alone was taught the value of a man in the sight of God.

In our study so far of the Ten Commandments we have noted how Jesus interpreted them in the Sermon on the Mount. The command against killing is no exception. Nor is He content with the letter of the law. He goes to the roots of sin, and the root of murder is hate. The angry heart or insulting word is sin before God. No matter how we are wronged Jesus demands that we forgive. If we trust God we can leave injustice to His mighty hand. To

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permit the spirit of vengeance to rule in our hearts is to keep God out. To claim the right to punish those who wrong us is a practical atheism. It is to act as though there were no God of justice and mercy.

How different our world would be if we could learn to pray as Jesus did for those who were nailing Him to the cross: "Father, forgive them, they know not what they do." "An eye for an eye" or a life for a life is jungle ethics, fit only for beasts. It is also self-defeating, for vengeance begins a never-ending circle. War itself is devastating both to victor and vanquished. Permanent peace has no other solution than the Gospel of Christ.

In a positive way this commandment teaches responsibility for the lives of our neighbors, near and far. Jesus taught in an age when children were not generally counted as important. To Jesus, every life was important. It represented a soul, loved by the Father-God and redeemed by the Son of God. Christians must be life-savers. They are concerned not

Indelible Deeds

If life were a blackboard we could stand And chalk the acts that chart the soul; Marking our mistakes up with bland Assurance that when the life-long whole Of faulty living was done we might Erase it all and make it right.

But life is a ledger where we write Each digit and line indelibly, Posting the pages wrong or right, Recorded for eternity. And no erasure can delete pain, For deeds cannot be writ again!

—Basil Martin

only with saving from death, but saving for Christ. They reverence their neighbors because their souls have infinite worth to God. No matter how unlovely, or how provoking, God loves your fellow man.

Hate is on the loose in our world. Class and race hatred are a part of the national policy of powerful governments. Brother is being stirred against brother. The ugliest passions of human nature are being capitalized on by aggressor nations. Can this tide of hatred be stemmed? Only Jesus Christ has the answer: "But I say to you, Love your enemies and pray for those who persecute you."

Questions:

Japan seems open to Christian missions as never before. Suppose as victors we had imposed a harsh peace upon this nation. Would the Japanese then be likely to be receptive to our Gospel? What is the relation of respect for human life, as taught by Jesus, to the program of evangelism?



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GOD'S TIME

(Continued from page 26)

who began to help Annie up the walk. Martha hastened to the door.

"Has there been an accident?" Martha asked anxiously.

"No," said Margaret. "But Annie's sick and must go right to bed."

"Nothing much, Mrs. Kennedy," Annie said. "I just ate something—"

"That's putting it mildly," Margaret interrupted. "The meat she ate at Pete's place must have been bad. She's been just awfully sick there at school."

Together they helped Annie up the steps.

"Land a liberty, why didn't you?" Martha stopped, for she knew why Annie didn't come home for lunch. "This daylight savin's a curse."

The telephone rang. Annie slumped into a chair in the hall while Martha picked up the receiver. The voice of Jake's employer came over the wire.

"Mrs. Kennedy, it's your husband. He's real sick. Been sick all afternoon, touch of ptomaine. Little better now but I'd better bring him home."

"Thank you, Mr. Brown," Martha answered weakly. "Jake must'a eaten at Pete's, too," she told the others as she and Margaret helped Annie upstairs.

ALL THAT evening Martha hurried from one sick room to the other, filling hot water bottles and wrapping the patients in blankets. They were both having chills. Once, as she stood beside Annie's bed, the girl looked up at her with loving eyes. "You are so good to me, Mrs. Kennedy."

Martha's face flushed with pleasure. How she longed to put her arms about the girl!

As she came into Jake's room he smiled at her.

"I'm much better, Martha. But you must be tired. You better get some rest."

"This wouldn't'a happened if it hadn't been for daylight savin'," Martha said. "You and Annie'd come home for lunch and you wouldn't'a gone to no cheap restaurant and got yourselves sick. It don't pay to run against God's time."

"I s'pose you ain't the contrary one, be you, Martha?" Jake suggested, winking one eye at her.

"No, I ain't," Martha snapped.

She popped the thermometer into his mouth, waited, then held it to the light. Jake cleared his throat.

"Do you know, Martha, I've been thinkin', as I lay here, what a good wife you've been to me." His big hand sought hers. "I ain't lived with you thirty years without findin' out that your bark's worse'n your bite."

"Oh, Jake!" Martha looked into his earnest brown eyes, and there was a

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lump in her throat. Her hand trembled as she closed the thermometer into its case. "I'd best see about Annie," she said.

In the hall she sat down on the small, worn, horsehair sofa. The grandfather's clock ticked loudly in the stillness as she sat thinking. Then she walked to Annie's room and opened the door.

"Mind you, Annie," she said, looking down at the sweet face against the pillow, "I ain't takin' up no daylight savin'. But I guess there ain't no law against having meals an hour earlier. Breakfast'll be at six 'stead'a seven." She took the thermometer out of Annie's mouth. "Temperature's normal," she said.

Faint color returned to Annie's cheeks. She reached out a hand. "Please lean down," she said. Annie put her arms around Martha's neck and kissed her. "I love you, Mother Kennedy," she whispered. "You have been like a mother to me all year."

Unaccustomed tears rose to Martha's eyes. She pulled out her handkerchief and blew her nose hard. "Land a liberty! I guess my hay fever's started earlier'n usual," she said.

Then Martha's voice was crisp again as she added, "But mind you, Annie, this house's still goin' to be run on God's time."

THE END

MEET SHERIFF DOWNS

(Continued from page 23)

that turned out to be. Sheriff Downs finally won for his jail a tiled space with six modern shower-heads, and here each male prisoner showers twice a week, with fresh clothes to step into. The occasional women prisoners get their baths more modestly under the supervision of Mrs. Downs.

Once a prisoner's clothes were shoved into a pillowcase and stitched shut, bugs, stains, wrinkles and all. When he was given his freedom the sack was opened and the muddy garments handed back to him. Downs changed all that. Comes a drunk, his clothes foul and smelly, he gets a dry-cleaning job free, with any necessary patches thrown in. Whether or not a man's stay in this jail has purged his heart of wickedness, physically at least he leaves the place clean and neat.

Dedham prison guards now wear dark trousers and shoes, white shirts, black string ties. They speak gently and know how to keep their temper. Prison guards are apt to reflect the personality of the official they work for. Downs encourages the men associated with him to be unashamed of their religion. And more, to use it.

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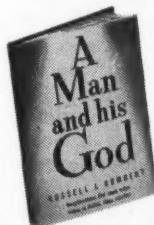
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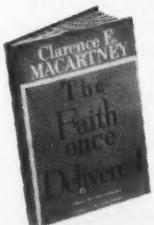
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a man's religion is. If you can't help a man, turn him over to someone who can."

It is also one of his tenets that "If a man has any religion, or any happy boyhood memories, I can do something for him."

But how approach a lad who has no religion whatever?

"We had a boy, Fred K., from Maine, a boy who said he had never been in a church, never been baptized, or anything," the sheriff soliloquizes. "He had stolen a car, and the car had some clothes in it, adding to the other offense. The court gave him six months in our House of Correction.

"Fred K. only had the equivalent of a fifth grade education. He couldn't read much, which made it hard to reach him. He was handy enough with tools, however, especially woodworking tools.

"We tried out one chaplain after another on him, using the ministers who call here of their own accord. I had a good many talks with him too, and we were able to start him going to church. When time came for his release we raised a collection to send him back home to Maine." Fred K. is married now and father of two children. He writes the sheriff occasionally, saying it feels good to go straight.

When Christ said we should forgive a sinner "seventy times seven" times he may have been thinking of men like John H. Headstrong and wild, John H. had been a member of a trio of boy bandits who did occasional robberies and finally burgled a jewelry store. John H. stood guard, pistol in hand. A policeman came along. John H., nervous and inexperienced, pulled the trigger unintentionally. The bullet struck the policeman's belt buckle, not hurting him, but throwing all three boys into prison for armed assault with intent to kill. John H. was given 20 years.

John H. spent the first five of those 20 years locked up in "Cherry Hill," which is the toughest part of old Charlestown Jail, the 150-year-old antiquity just now being replaced by a new state's prison at suburban Norfolk, Massachusetts. He wouldn't do a thing for anybody. Like St. Francis of Assisi he finally grew sick of himself and asked for work. But so bad was his record as an inmate that he was denied parole and served his full sentence.

A free man again, John H. became a house-painter. One day on a visit to an apartment house with his boss he saw three paint-brushes spread out on a board to dry. Thinking they had been abandoned as useless he took them with him. The next morning the brushes were missed. Police were notified and found the brushes in John H.'s room. Cops grow complacent over

this sort of thing: a man fresh out of stir had gone back to stealing again.

The judge sent John H. away for a year.

When Sheriff Ed Downs met the no-longer-young criminal the man was bitter. "Go to church?" he snorted in reply to the sheriff's question. "They won't even help you."

Downs asked about John H.'s family. The young man shook his head. He hadn't seen any of them since the first days of his incarceration in "Cherry Hill," and thought they probably hoped he was dead.

It took some searching, but Ed Downs located the mother and a brother, in Bridgeport, reunited the three, and saw John H. step out to freedom with a new idea of how to conduct himself and assurance of a loving home and a job. He writes the sheriff every Easter and Christmas now, writes a heartfelt "thank you."

Then there was Jane W., whose married life somehow went wrong and who would come to the Dedham jail periodically for 30-day terms, always dirty of clothes and foul of tongue. In one of her tantrums she had tried to set fire to the house. The sheriff persuaded her to let a priest talk to her—much of the population in this area is now Catholic—and she began to soften and change. "I saw her on the street not long ago, and she's taking care of her husband and children—he's a painter," concludes the sheriff.

THE sheriff remembers Kay F., married, with two children. For some reason her husband Don started drinking and was repeatedly arrested and sent away for 30 days. His employer gave him solemn warning: one more offense and he'd be out of a job. Don straightened up. But by this time Kay herself had become a secret drinker and the secret could not be kept. Just before Don won his final release from jail she came to call, and was so disorderly the guards would not let her in. Soon she herself was arriving for the customary "30 days."

Sheriff Downs managed to get the woman attending mass, and then persuaded the court to parole her on the condition that she attend the House of the Good Shepherd. Don and Kay put their two children in a charitable home, he paying the bills. He took her back and is trying to make a go of things.

Perhaps it's not a big showing, even if some recording angel could total all the lives who have been touched because of this good sheriff's ministrations. But remember the country preacher who said fervently, "I have preached God's word for 50 years, and I would go to my grave happy if I

(Continued on page 64)

THE CHILDREN'S PAGE

*Edited by
BETTY JUNG
FITZSIMMONS*



THE MUSICAL MAY BASKET

GAY and her best friend, Dot, were sitting at a table in the garden making pink May Day invitations for Gay's party which was to be on Saturday.

"One, two, three, four, five, six, seven, eight," counted Dot.

"There, we've finished. Eight is just the number who are coming," said Gay.

"Aren't you sorry Betty doesn't live next door any more, so she could come? Who lives there now?" asked Dot.

"Didn't you know that the new little girl, who came to school last week, moved in there? Her name is Angelina Paresta. She told the teacher she came from the Canary Islands."

"Oh, she is the queer one in the long dress! At recess, Dick Jones said, 'Hello, Canary' to her, and she walked away," said Dot.

"Listen! Listen!" exclaimed Gay. "It's the fire alarm, isn't it? Let's go see where the fire is!" And both the girls ran down the steps as fast as they could go.

Half an hour later they returned, and found that every invitation had blown off the table. One had even blown as far as the street, but luckily, Dot rescued it. The rest were on the lawn . . . all but one.

"We've found seven," sighed Gay. "We'd better take these around, and if we don't find the other one by tomorrow, we will make another."

But when the postman made his

rounds later that morning, he found the missing invitation. It had blown over the hedge onto the porch of the house where Angelina lived. The wind was still blowing, so the postman picked up the little card and stuck it on top of the mail box so that it couldn't fly away. He smiled as he read the words written on it.

"Lucky I came along," he said to himself, "or someone would have missed an invitation to a May Day party."

Later that afternoon when Angelina came home from town with her father, he carried the mail into the house.

"Who is this for?" asked Mr. Paresta. "No name on it." He held up the pink card. He couldn't read the words, for Mr. Paresta could read only words in Italian.

"Is this really for me?" cried Angelina. "I heard the girls talking at school about Gay Brown's May Day party, but I didn't think she would ask me. I've never been to a May Day party. What do you do, Mother?"

"Take a present like the birthday party in Tyrol, I think," answered Mrs. Paresta.

"You can take for a present a canary like we bring over with us," answered Mr. Paresta. "The little birds are big enough now. I shall make a little box to put it in."

Most of the guests had arrived on Saturday when Angelina rang the bell

at Gay's house. She wore her "too long" dress and carried a basket.

Gay opened the door and Angelina stepped into the room where the children were. Angelina excitedly pushed the basket into Gay's hands saying, "I brought you a May basket . . . a singing one." And just then the little bird in the basket started to sing a beautiful song.

Gay didn't see a "queer little girl," or a "too long" dress. She didn't even wonder how she happened to come to the party. All Gay could see was the little yellow canary.

"Is it really for me?" gasped Gay.

"Yes," nodded Angelina, "and here is some seed from the Canary Grass that my father brought across the ocean."

"We shall buy it a bird cage tomorrow," declared Gay's mother. The children crowded around Angelina and asked questions about the bird.

"I have many more over at my house," said Angelina.

"Can't we go see them?" asked Jack.

"I would like you to see the birds," said Angelina.

Over next door they went. Mr. Paresta showed all his birds proudly, telling the children all about them.

While they were listening, Dot whispered to Gay, "Look on the chair, there is the lost invitation!"

"Oh, how did Angelina get it?"

"I know!" whispered Dot excitedly. "It must have blown over the fence!"

"Oh, I'm glad it blew to Angelina," breathed Gay.

Later, the boys and girls played games, danced around the Maypole and had birthday cake.

All the while the little canary sang happily. Its clear notes seemed to say, "I am full of joy because I bring happiness." — HELEN CARSON SHOEMAKER



I do not wait to kneel, and shut my eyes to pray.

I need not wait till night comes, when I want to say,

"I need you, God, I'm glad You're near," and tell Him how I feel,
He'll hear me in my work and play, altho' I cannot kneel.

—Patsy Lee Daane, age 14
Cibolo, Texas

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MEET SHERIFF DOWNS

(Continued from page 62)

knew that in my lifetime of preaching I had saved one single immortal soul."

Every constructive move made by Ed Downs has had the tacit approval of his superior, Sheriff Samuel H. Wragg. (Downs' titles are three: Deputy sheriff, jail-keeper, and—as head man when the actual sheriff leaves town—special sheriff.) Everything he has done has eventually also received the approval of the county commissioners. After all, they provide the \$135,000 a year required to operate this sizable house of correction and jail.

Edward Healy Downs grew up a Baptist in Boston, attended a church of that faith in Lyman, Maine, till he was 12, and at 17 joined Bethany Congregational Church of Foxboro, Massachusetts, when his family moved there. Presently he married his wife from Bethany. Both of them continue their membership there and plan to retire to Foxboro to live when he accepts retirement at age 65 in June.

His police work started him as a special officer and in 1908 he became Foxboro's first regular night officer. About this time he began to use his Sunday mornings as a time to meditate. "You go to church, Mother, and I'll stay home with the babies," he told his wife, who sang in the choir then as she often does now. Ever since then he's cooked the Sunday roast or broiled the chicken.

He knows his way around in the Bible and can quote from it effectively. Right now he is reading and re-reading a life of the Jews, which to him gives the beginnings of Christ's religion in terms he can understand.

Mr. and Mrs. Downs have four children: Evelyn, married to a bank auditor; Ed, working in a garage; Billy, formerly in the Navy, now married and working for the Foxboro Company; and Alva, working in the county engineer's office in Dedham. There are four grandchildren.

Mrs. Downs and Evelyn sing in the church choir at Dedham.

Ask Rev. Henry R. Butman, pastor of Allen Congregational Church in Dedham how Sheriff Ed Downs stacks up as a working Christian, and the preacher's answer is weighed and enthusiastic.

"Downs may not go to church every Sunday," he admits promptly, "but he's a contributor, and his is a good Christian home."

"The jail is not 50 yards from my front door," he goes on, "yet none of us have any feeling of resentment at this strange neighbor, nor any dread of such things as escapes. I seldom even lock my door. That probably is a

good sign the men are being fairly treated and the guards respect themselves and the law so well they don't attempt to smuggle messages in and out.

"I hear the prisoners enjoying softball during their morning exercise hours, and see some of them doing odd jobs as trustees outside the walls—raking leaves and that sort of thing. Sunday mornings I hear them singing the hymns. It seems a happy outfit during the six years I have known it."

Check now briefly with James V. Bennett, the kindly and capable director of the Federal Bureau of Prisons—the man who hires the wardens who run Alcatraz and the other big penitentiaries of the country.

Mr. Bennett isn't alarmed over the ghastly southern prison camps, although as a sensitive thinking being he dislikes any evidence of man's inhumanity to man. He isn't unduly concerned about obsolete jails and prisons, because changes come about gradually.

What worries James V. Bennett most, however, is the local jail in your own home town, be it Akron, Ohio, or South Bugle, Nebraska. Bennett's men regularly inspect 3115 city and county jails and workhouses. Last year these trained inspectors reported 2435 of these, or 78.1 percent, were under 50 percent as to cleanliness, safety for the prisoner, safety for the public. Possibly your own hometown jail is not approved for the interim safekeeping of federal prisoners in transit or awaiting trial.

You might be surprised how filthy and disheartening your local lockup may be. Especially to a young and hitherto clean boy.

The Feds can tell you sadly of many a youthful offender locked up for some slight offense, perhaps a traffic accident, and pushed over into professional crime by his first night in the black gloom of his hometown jail. His body might be violated by a sex pervert. His mind might be corrupted by a veteran criminal. He may have been taught overnight smart ways to outwit the law; may acquire a disrespect for the law and a hardness that no amount of decent treatment can ever entirely efface.

With crime becoming attractive to veritable youngsters, it is sad to see good men like Sheriff Ed Downs leave their post of duty, even for the excellent reason of retirement because of age. What this country needs is more jailers with a conscience and a heart like Ed Downs. Maybe your own home town has such a need.

Ed Downs can tell you there's no secret to his success. A great deal of it was voiced in clear-cut words in the Sermon on the Mount. THE END



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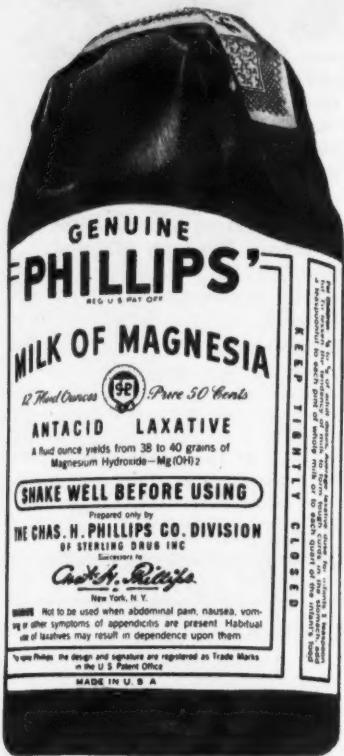
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"Roy, who was Anne Boleyn?" asked the teacher.

"Anne Boleyn was a flat iron."

"What on earth gave you that idea?" the teacher queried.

"Well," replied Roy, "it says in this history book, 'Henry, having rid himself of Catherine, pressed his suit with Anne Boleyn.'"

—Builders

Educated

"I want to be procrastinated at the next corner," said the passenger to the bus conductor.

"You want to be what?" demanded the conductor.

"Don't lose your temper. I had to look in the dictionary myself before I found out that 'procrastinate' means 'put off.'

Not So Funny

Closer to the truth than he meant to be was the schoolboy who wrote on an examination paper: "The Armistice was signed on the 11th of November in 1918, and since then every year there has been two minutes of peace."

—The Shield

Surprise

The customer asked very plainly for a chicken sandwich. What the waitress brought was an egg sandwich.

"Anything wrong?" she inquired, as she noted his puzzled glance.

"No, it's all right," he answered her. "Only it's a little younger than I expected."

Progress?

The human race must be getting stronger. Back in the early thirties it took two men to carry ten dollars' worth of groceries. Now any little boy can carry that much.

Whoa, There!

Postoffice Clerk: "Madam, you've put too much postage on this letter."

Lady: "Goodness, I hope it won't go too far."

The Way You Look At It

A man driving in the country one day saw an old man sitting on a fence rail watching the automobiles go by. Stopping to pass the time of day, the traveler said:

"I never could stand living out here. You don't see anything. You don't travel like I do. I'm going all the time."

The old man on the fence looked down at the stranger slowly and then he drawled:

"I can't see much difference in what

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I'm doing and what you're doing. I set on the fence and watch the autos go by, and you set in your auto and watch the fences go by. It's just the way you look at things."

—The Lookout

Oops!

Three absent-minded professors were so absorbed in conversation that they didn't hear the train come in nor hear the conductor's "All aboard" until the puff of the engine attracted them. Then they all rushed for the train and two scrambled on it. The third looked on sheepishly.

The agent, standing nearby, offered consolation. "Too bad, mister. But two out of three made it—that's pretty good."

"Yes," sighed the professor, still looking wistfully after the train. "But those two came down to see me off."

Bad Business

Customer: "So you've got rid of that pretty clerk you had?"

Druggist: "Yes, all my gentlemen customers kept saying that a smile from her was as good as a tonic!"

Guaranteed

"Is it very efficient?" asked a farmer, who was being shown a new idea in scarecrows.

"Efficient?" echoed the demonstrator. "Why, when first we tried it one crow was so frightened that he brought back corn he had stolen three days before."

—Builders

Hand Work

Laundry Sign—"We don't mangle your clothes with machinery—we do it carefully by hand."

Correction

"So your son is in college? How is he making it?"

"He isn't making it. I'm making it and he's spending it."



"Oh, I thought you said subtract!"

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Between the covers of "I Led Three Lives" is the fascinating behind-the-scenes story of what Philbrick went through for the sake of his religious beliefs and his patriotic convictions. For nine years he led three lives: citizen and father of a growing family, card-carrying "Communist" for a cause, and a volunteer counter-spy for the F.B.I. For those concerned with the security of their country as well as their faith—and who among us isn't?—"I Led Three Lives" is must reading!

—DANIEL A. POLING

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DOUGLAS MacARTHUR, by Clark Lee and Richard Henschel (Holt, \$6).

The most unusual biography of the year. It is an unconventional portrait of "a great and controversial leader" which reveals a good deal of the hitherto un-

revealed. Three-hundred-and-seventy-five photographs of MacArthur, his family and his associates from childhood up to now crowd the last 150 pages. With their editorial paragraphs and comments, the pictures are a biography in themselves. But they are perfectly synchronized with the first 232 pages of the biographical material. The pictures are the contribution of Richard Henschel and that job is superbly done. The "informal biography" by Clark Lee is at once superior writing and superb character portraiture.

Douglas MacArthur is presented full-length, clay feet included. But the very foibles and imperfections of the man which make him reassuringly human, leave him, for his generations, just about incomparable among the captains of war and peace.

When in history before has any man conquered a nation and then so administered the peace that he became, within three years, the trusted and beloved hero of the conquered people? Whatever the future holds for General MacArthur, who is one "old soldier" who won't be allowed to "fade away," this biography makes clear the fact that great as were his battle victories, his triumph in the peace was greater still. The book is both an historical and biological epic and I serve notice right now that if ever the American people read Chapter 8, they will make Douglas MacArthur the next President of the United States.—D.A.P.

ELIZABETH THE QUEEN, by Marion Crawford (Prentice-Hall, \$2.95).

In what must be some sort of record for speedy production, here is a delightful book on England's new queen a month after her father's death. However no signs of haste are apparent and "Crawfie"—devoted friend and guide to the royal family—takes up the story where she left off in "The Little Princesses"—at the birth of Prince Charles. Chatty, informal and sparked with intimate detail only the author would know, here is an intensely human portrait of a twenty-five-year-old sovereign of great dignity, nobility, melting charm, and withal, endearing simplicity. It's an account to be read out loud to the entire family.

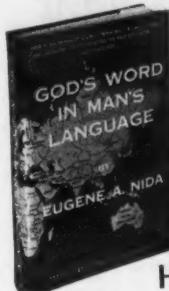
YOU AND YOUR AGING PARENTS, by Edith M. Stern with Mabel Ross, M. D. (A. A. Wyn, 212 pp., \$2.75).

Millions today are torn between concern for their aging parents and responsibility toward their own marriage and children. They want to do the right thing, but just don't know how. The result is they feel selfish and guilty. The present exhaustive treatise will go far to resolve that feeling of guilt. Herein are specific answers to almost every possible situation, illustrated with real-life stories.

OUTWITTING YOUR YEARS, by Clarence William Lieb, M. D. (Prentice-Hall, 278 pp., \$2.95).

Required reading for anyone fearful of what lies in wait beyond youth and those who have reached that bourne. Dr. Lieb, who has himself successfully outwitted the years, writes authoritatively of every aspect of an oldster's life and comes up

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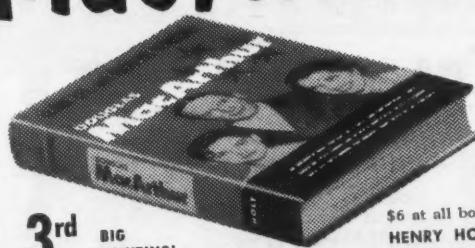
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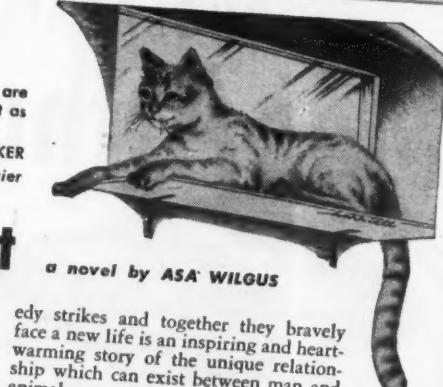
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Into the lives of Thomas and Myra Stillwell, living alone on an island off the coast of Maine, came a little gold and white kitten named Bill. How Bill won his way to the hearts of this appealing middle-aged couple—how trag-



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edy strikes and together they bravely face a new life is an inspiring and heart-warming story of the unique relationship which can exist between man and animal.

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with the cheerful conclusion that maybe youth should take a backseat to age in providing the fullest enjoyment of all that life offers. The book deals specifically and in detail with both the physical and mental problems of old age. But the "supreme alchemy" for outwitting the years, says Dr. Lieb, is a strong religious faith. We look askance at the author's attitude toward smoking and drinking.

THE GOWN OF GLORY, by Agnes Sligh Turnbull (Houghton Mifflin, \$3.75).

The author of "The Bishop's Mantle" follows up that success with another tender and refreshing tale, laid this time not in a fashionable city parish but in a humble village church at the turn of the century. Here in the manse the story of David and Mary nostalgically enfolds. David came to his charge a "confident young man of dreams." The book opens windows on an Arcadian life where dwelt peace, tranquillity and God. Highly recommended.

PRINCIPLES OF PERSONALITY BUILDING FOR CHRISTIAN PARENTS, by C. B. Eavey (Zondervan, 321 pp., \$3.75).

Described as a "text book," this is not the dull tome the term would indicate. True, there are "Points for Discussion" and a bibliography at the end of each chapter, but there is inspired and easy-to-understand writing within those chapters. The book contains the Christian answer to any and all problems faced by conscientious parents.

STONEY BATTER, by Zoda Elizabeth Anderson (Eerdman's, 289 pp., \$3).

What happened when oil suddenly gushed from the impoverished fields of a group of 19th century Pennsylvania Dutch farmers. It was an elemental struggle that faced those rugged but penurious people who overnight became wealthy. Lincoln-esque Abe Fox, strong, compassionate, God-loving, is the central figure in this warm and very human story. It's a promising first novel.

HOW TO HELP AN ALCOHOLIC, by Clifford J. Earle (Westminster, \$1.50).

Two things the author immediately makes clear: an alcoholic can be helped, and religion is a major aid to this end. Dr. Earle gives specific and detailed suggestions on how the spiritual resources of the church can be used to help pull a loved one out of the black abyss of alcoholism. The book is lucid, direct and deeply Christian.

JUST ONE CAT by Asa Wilgus (A. A. Wyn, 160 pp., \$2.50).

Must reading for every ailurophile (cat lover); delightful reading for everyone else. It's the story of Bill, a gold-and-white feline of undistinguished ancestry, and how he affected the lives and fortunes of Thomas, a gruff Down East seafaring man, and his wife Myra. How Bill cleverly insinuates himself into the granite heart of the old sea dog will bring a happy tear to your eye.

LIVE FOR TODAY

(Continued from page 29)

receptive to the good things brought by each day, each hour, each moment.

If someone lives that way, isn't that individual beginning to cultivate the poise, the inner strength, the thoroughness and creativity to meet whatever may come his way today? And isn't it true, too, that such an individual is the one who is most likely to find the key to lock up the dragons that may bedevil tomorrow?

How unfair we so often are to ourselves, to our todays and our tomorrows, too, through tense anxiety about the future. There isn't a day that doesn't offer songs to be sung, laughter to be heard, some strangers to be made friends, some good books to be read, a quiet walk to be taken.

Do you remember how the book, "The Keys of the Kingdom" ended? It tells the story of a priest who had all kinds of suffering and disillusionment throughout his years. You see him at the end in a little back eddy of ecclesiastical life, a quiet little parish in England. You think, "Now the poor chap may have a bit of peace and quiet at the close of his life." But even as you think that, storm clouds begin to gather. The bishop may depose him. If the book ended at that point, you'd feel like weeping for the poor old man. But you don't weep, because in the last scene, he is portrayed leaving his humble home, going down a country lane. A fishing pole is over his shoulder, and with his other hand he holds the hand of a boy who also has a fishing pole over his shoulder. The old priest, his eyes crinkling, looks down at the lad and says, "God put the fishes in the brook and He's sending us to catch them." No, you don't weep for him! You know he has a receptiveness to appreciate what each day brings and that cultivated gift will enable him to meet whatever tomorrow may bring.

The cares that infest tomorrow will fold their tents like the Arabs and as silently steal away if there are individuals who will cultivate the receptiveness to do faithfully their job at hand and appreciate each moment.

Another quality in Jesus, which is an outcome of His faith and which frees Him from aimless anxiety about the future, is His boldness. In Him you find a direct, positive, strong spirit. He never equivocates, hesitates, or puts off. Listen to Him: "Let him that is without sin cast the first stone." "Thy faith hath made thee whole." "Render unto Caesar the things that are Caesar's and unto God the things that are God's." In each one of these instances He is dealing with complex personal, social, political, economic questions. But in His bold response one feels the

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vitality of His creative thought that makes an impact all across the centuries. You say, "That may be true, but we're not like Jesus. We have to mull things over, sleep on them, give them complete evaluation." No one is denying that. Indeed with the faulty minds we have, we have to do some careful evaluating. But our generation needs to be told that we can mull things over so long, we can try to see all points of view for such a lengthy time, we can move in the shadowy realm of uncertainty for such a long period that the keen, precious, incisive quality that God gives us all to do something boldly can be dulled and lost.

It's an amazing thing how history will pass by those who are always mulling things over or playing it safe, and lay all its homage at the feet of someone who will do courageously and boldly something today!

In 1777, Burgoyne's troops were encamped before Saratoga. Opposing him was Gates with his Colonials. It was a crucial period. Had Burgoyne's intent to split the Colonies been successful, the whole subsequent course of the history of this nation would have been different. On October 6th of that year, the Americans carried a vigorous offensive into the center of the British lines. On the English side a general named Fraser, gallant and daring, rode among his men giving them encouragement. Among the American participants, a colonel by the name of Morgan saw the strong resistance Fraser was putting into his troops. Declaring, "I admire that man, but he must die," he sent a group of marksmen to a thicket with instructions to get Fraser. According to the records compiled afterward, his aide-de-camp noticed that a bullet whistled through the mane of Fraser's horse. Another cut the crupper of his saddle. He begged Fraser, for his own welfare and the future of his troops, to retire to safety. This was Fraser's reply: "My duty forbids me to fly from danger!" A moment later the general fell, mortally wounded.

The next evening at dusk, a funeral procession came from the English lines to the redoubt where Fraser had fallen, now dangerously close to the American position. But no guns were fired, with the exception of one cannon. It was an American cannon that, minute by minute, boomed its tribute to Fraser.

O Englishmen, why then did you weep? Americans, why did you pay tribute to this fallen enemy? Because he was cautious? No. You pay your homage because he said, "My duty forbids me to fly from danger!" He was triumphant in a defeated cause. He was a victor in death, because he did boldly what he could do today.

One more thing. We can learn from Jesus the great lesson of positiveness.

As you read the New Testament see how affirmative He always is. "I came not to condemn the world, but to save the world." How positive He was. Rarely did He say, "Thou shalt not." But so often He said, "Thou shalt . . . love, believe, serve . . ." "Seek and ye shall find; knock and it shall be opened." Remember how confident, expectant, hopeful He was, how hopeful He is, about those who tried in the past and try now to follow Him. He sees a selfish little Zacchaeus, but He doesn't see only his selfishness. He sees also the foundation for a life of integrity and service. Peter is as vacillating as a weathervane. But Jesus sees also the potential faithfulness in him. Here certainly was one who continually was seeking out and expanding the resources of men. He was positive.

You can say, "We live in a ghastly world with all the pagan bestiality that we've known in our generation!" Sure you can say it. We've had a Hitler. We've had a Mussolini. But there's another side, too. We have an Albert Schweitzer. We had a Gandhi. Which side gets your primary attention?

You can say, "How ineffective is the Church! Twenty centuries it's been preaching and teaching. And yet poverty and crime and suspicion and indifference and brutality and ignorance are still with us. Why don't we call it a bad job and forget the Church?" But before you do, look at the assets. See the hospitals, the colleges, the fight against slavery, the whole struggle for freedom, all the institutions that minister to the physical, spiritual, intellectual life of men—all of them the lengthened shadow of Him whose spirit breathes through men in His church.

WHERE do we stand? Bemoaning the liabilities, or building the assets? It isn't denied to one of us to live a more vital, intelligent, purposeful Christian life. No one hampers you or me from saying a good word for Jesus Christ to our neighbor. Let's build up the assets; the liabilities are then wiped out.

Where does all this end? Well, this is one place it ends. We can surely say that the little lad who heard his clock go past twelve, striking thirteen and fourteen and on, just had a defective timepiece. His word isn't the word to be relied upon when we hear his hysterical shout, "It's later than it's ever been before!" No doubt it's late. Today has real problems. Tomorrow will have its problems, too. They may be terribly difficult. But also the sun will shine tomorrow or the rain fall as it does today. Life will go on. And there will be some to meet that tomorrow who will take in stride whatever it brings. It will be those who, under God, do their best possible today!

THE END

Helen Hayes

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to that girl's
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The FBI man . . . who
learns John's secret!



The father...whose worst
suspicions are true!



The girl...who gave John
the key to her room!



The sons . . .
who fought everything
John stood for!

Picture
of the Month

"The Girl in White"

APIONEER is one who goes before to prepare the way for others. Emily Dunning, who lived in New York at the turn of the century, was a pioneer. This is her story." These lines appear on a background of Old New York views at the beginning of this significant MGM production based on Emily Dunning's autobiography, "Bowery to Bellevue." Inspired by the example of a woman doctor who had aided her widowed mother in an emergency, she resolved to prepare herself for the medical profession. This meant a determined battle with her day's taboos and prejudices against a woman entering a "man's" profession, which plagued her through medical school and kept doors closed when she applied for internship on the staff of a city hospital. It was only because she had surpassed the rating of most male applicants, and because of his own fear of public disfavor, that the medical commissioner confirmed her appointment.



First woman doctor to be admitted to staff of a New York hospital in 1902, Emily Dunning (June Allyson) battles male colleagues' skepticism and prejudice.

ment. While her fellow students and colleagues delighted in harassing her, she accepted double duty often and showed herself fully worthy of the esteem and respect she finally received.

This is a story permeated with integrity, faithfulness to a high calling and nobility of character. By no means a sober-sided account, it is lightened by humor, tenderness and romance that is founded

on mutual understanding and respect.

June Allyson is a winsome and convincing Emily Dunning. Mildred Dunnock has the courageous dignity of the woman doctor who encourages and guides her. Arthur Kennedy plays the part of the medical student who becomes her hospital colleague and to whom she promises herself in marriage as the story ends. Entertaining and inspiring. **A, Y**

OTHER CURRENT FILMS

Audience Suitability Ratings:

A—Adults; **Y**—Young people;
F—Family

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements, either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred thus (★) are of exceptional merit.

(★) **THE LADY WITH THE LAMP** (*Wilcox-Nagle*). This beautiful and effective pictorial biography of Florence Nightingale sheds penetrating light on the history of the Crimean war. Because of the historically accurate depiction of her times and of the political and social events influencing her actions, the production has not only the stamp of authenticity but far-reaching social implications. The cast, with British attention to characterizations, is excellent. Scenes of battle and those revealing the deplorable conditions in military hospitals are extremely well done. Although some may consider this film an educational document rather than entertainment, it is both. **A, Y**

WITH A SONG IN MY HEART (*20th Century-Fox*). The story of Jane Froman, gallant singer whose indomitable courage brought her to the top of the entertainment world despite terrible injuries she

received in a plane crash and the long experience of physical suffering which followed. Lovely to watch and good to hear because of elegant Technicolor costumes and sets and pleasant music, it is like an illustrated album of songs. The synchronization of the singer's voice to the acting of Susan Hayward is extraordinarily successful. Drinking scenes brought on by disappointment are unpleasant.

A, Y

THE AFRICAN QUEEN (*United Artists*). This epic is set in German East Africa in 1914. An English spinster left alone on a ravaged missionary outpost where she has served with her brother who dies of shock from enemy action, leaves the compound on a small river boat, *The African Queen*, manned by a rough Canadian engineer. The film is the story of their adventure. It is unfortunate that "Brother," who is soon forgotten, is depicted as a well-meaning but stupid person. This may confirm many uninformed people's ideas of missionaries. The African scenery is most interesting and

beautifully photographed in Technicolor. Acting is superb throughout; some ethical, moral and spiritual implications are quite pertinent.

A, Y

VIVA ZAPATA! (*20th Century-Fox*). This semi-historic biographical study vividly delineates the story of Zapata, daring leader of the Mexican agrarian revolt at the beginning of this century. Revolution by force is always tragic and tumultuous and this is no exception. Primitive passions are given full sway. The deliberate tempo marking the development of a man's character is interrupted by explosions of action, emotion and violence. Superb photography, excellent characterizations and direction. **A, Y**

MY SIX CONVICTS (*Columbia*). Based on the book by Donald Powell Wilson, this film describes the experiences of a psychologist intern who made special studies in a prison. The film gives no indication that the story—not as factual as it is purported to be—dates back to a brief period of internship 20 years ago, and that present day prison conditions are not portrayed accurately. Entertaining, though not to be regarded as a documentary. **A**

FIVE FINGERS (*20th Century-Fox*). Based on the book, "Operation Cicero," with a few embellishments for dramatic effect, this film recounts the activities of the valet of the British ambassador at Ankara, in 1944, who sold some of the

Film Reviews and Ratings by the
**PROTESTANT
MOTION PICTURE
COUNCIL**

Allies' top secrets to the Germans. The story is told deftly against a backdrop of intrigue and suave diplomatic manners. The plot, founded on facts, is reminiscent of imaginative spy tales of a former day, even to the ironic ending. A, Y

BRONCO BUSTER (*Universal*). A different kind of "western" with an exciting story of bronco-busting and rodeo activities, this film combines suspense with good entertainment. The plot is concerned with good sportsmanship; riding feats and rodeo performances are displayed in true western fashion, with many well-known riders participating. The character study of a young cowboy who becomes egotistically offensive and is helped to transformation through the good offices of the rodeo clown is especially valuable. Done in splendid Technicolor and well acted throughout. F

THE BELLE OF NEW YORK (*MGM*). The dull story of a philandering playboy who reforms temporarily for the love of a young woman member of a religious sect. She, in turn, tries "high life" to meet him half-way. Interspersed are Fred Astaire and Vera-Ellen's dancing exploits. There are a few charming moments, such as the coming alive of several Currier and Ives prints. Technicolor is used to good advantage. These artistic assets are strongly offset by the film's treatment of a rescue society with religious and welfare aims, the sanctimonious attitude of one moment and the worldly abandon of the next. One drinking scene is especially offensive. A

INVITATION (*MGM*). A film that is undoubtedly intended as a heart-tugging social drama comes out with a synthetic quality. The rich father of a young woman, victim of a heart ailment, sponsors her marriage to a childhood friend, "buys" her enjoyment of matrimony for the limited time she is supposed to have at her disposal. Resulting complications are explained with an over-abundance of flashbacks. Those involved go through major crises but illogically retain their preconceived notions. Beautiful settings of comfortable homes in New York and Connecticut, snatches of good acting. A

LOVE IS BETTER THAN EVER (*MGM*). Although the popular enthusiasm for children's dancing classes is shown with some humor, the rest of the story, undoubtedly meant for comedy, is sometimes unpleasant and more often ridiculous. The plot revolves around a young dancing teacher from Connecticut who learns the ways of the world during a week in New York while her "permanent bachelor" escort discovers love. Conflict ensues when each determines to win or avoid the other. A, Y

RETREAT, HELL! (*Warners*). If the title can be bypassed, one finds this to be the story of U.S. Marines in action in Korea. Interpolated throughout are pictures of actual warfare which bring home in a vivid way the experiences of those who are fighting there. An interesting plot takes up many of the men's personal problems as well as their general outlook on war. Capable acting. A, Y

Cecil B. de Mille Testifies

BY ROY L. RUTH

CECIL B. deMille's name has become to multitudes a synonym for "colossal." Known as the man who glamorized history, dramatized the Decalogue and glorified the bathtub, he is recognized as filmdom's master of the ultra-spectacular. A deMille production is expected to have a cast of thousands and scenes which can only be characterized as stupendous.

Many articles have been written about this fabulous figure. But virtually nothing has revealed Mr. deMille's attitude on the subject of religion. He was the first man in Hollywood who dared to produce, on a really large scale, a motion picture with an undeniably religious theme—but why did he do it? And why did he produce "The King of Kings"? Was it only because he thought he could make a lot of money on such a picture? Or was there a deeper motive? I wanted to find out. So I went to see him.

It was only a week until the premiere of his new film, "The Greatest Show On Earth," a picture about the circus, on which he had spent four million dollars. Mr. deMille's desk was piled high with matters awaiting decision. But everything waited while he



In August the deMilles will celebrate their golden wedding anniversary.

earnestly and unhurriedly bore witness to the faith which prompted him to produce such films as "The Ten Commandments," "The King of Kings," "The Sign of The Cross," and "Samson and Delilah."

"To transfer the Bible to the screen you cannot cheat. You have to believe," he declared with the voice which, by its tone of authority rather than its volume, can hold the attention of 1,000 extras while he directs their acting. The longer he spoke, the more evident it was that he does believe.

COULD anyone ask a greater reward from life than the knowledge that he has helped men and women and children to see and realize the presence of Jesus of Nazareth?" Mr. deMille inquired with an earnestness which indicated that so far as he was concerned there could be only one answer. He has directed sixty-nine pictures, which according to box office tabulations were viewed by well over three billion people between 1913 and 1947. (The total population of the world is not much more than two billions.) But he considers neither this, nor the

(Continued on next page)



DeMille's "The King of Kings," filmed in 1927, was a milestone in movie-making.

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money he has made, his greatest reward. His greatest reward lies in the fact that, through "The King of Kings," he has helped people around the world to know Jesus better.

Three films were tied together, in Mr. deMille's planning. "The Ten Commandments" (1923) pictures the giving of the law; "The King of Kings" (1927) shows the interpretation of the law; and "The Sign of The Cross" (1932) dramatizes the preservation of the law. And when I asked why, out of all the material available in the Bible, he chose Samson as the subject of his most recent attempt to transfer the Bible to the screen, Mr. deMille said he did it to portray the power of prayer.

"One of the most important things to get across to the modern world," declared Mr. deMille, "is an understanding of the power of prayer. Prayer is thought contact with the Holy Spirit. It is the greatest power in the world!"

This conviction doubtless accounts for the fact that no scene in "Samson and Delilah" is more memorable than the one in which Samson turns to God and prays. Even the spectacular scene in which the blinded Hebrew slave destroys himself and his enemies by pulling down the temple (a scene, by the way, which Mr. deMille filmed three times—with attendant rebuilding of the temple—before it suited him) is no more impressive than Samson's prayer of contrition. But Samson waited too long before he began to pray, and Mr. deMille is concerned lest people today do the same thing.

"Modern man is a giant bestriding the world he has subdued and already reaching out toward other planets—literally new worlds to conquer. But, like Samson of old, he is a giant who has gone blind. His vision of the spiritual realities summed up for us in Jesus of Nazareth has gone. And, like Samson, he may pull down upon himself the marvelous temple of civilization which he himself has built. That will inevitably happen unless we get our vision back and make it work."

In producing the film which teaches the power of prayer, Mr. deMille gave meticulous attention to its historical accuracy, almost an obsession with him. Before a single scene was put on film he spent \$150,000 on historical research. The picture was 14 years in the making. The most minute details of such items as the armor worn, the swords carried, and the food eaten were exactly what the research undertaken indicated they should be.

"And then," snorted Mr. deMille, "some fellow who has read an article in an encyclopedia will say it is all wrong!"

"But your temple," I countered, "Wasn't it really more colossal and

glamorous than anything existing in Samson's day?"

"That temple was designed on the basis of actual stone pillars made by the Philistines," he pointed out. "In fact, it was small compared to some which existed at that time."

He seemed to take special delight in the details of the incident in which Samson, with the jawbone of an ass, "slew a thousand men." Pointing out the fact that most pictures of the incident show Samson wielding only a small piece of a jawbone, he said that he procured an entire lower jaw of an ass and discovered that when it is gripped just beyond the teeth it becomes an exceedingly formidable weapon. Then he went on to tell why Samson had to use such a weapon instead of a sword. Citing the passage which tells how, at one time during the reign of King Saul, the Philistines had gained the upper hand and had seen to it that no Hebrew should be capable of forging weapons, he said: "It states that there was no smith throughout the land of Israel" (I Samuel 13:19). He went on to explain that the Philistines had probably created a situation in Samson's day similar to that in the day of King Saul.

BUT the picture he likes to talk about more than any other is "The King of Kings." He considers it his masterpiece, although it was filmed before the advent of talking pictures. He feels that Will Rogers was right when he declared: "You will never make a greater picture because there is no greater subject." The subject is Jesus Christ. For Mr. deMille the production of the picture was an inner compulsion.

The film, conceived in prayer and filmed in an atmosphere of reverence, has been playing somewhere in the world every week for twenty-five years. It is estimated that upwards of 800 million people have seen it. One missionary said, "I showed the film 'The King of Kings' 165 times in one year." Madame Chiang Kai-shek recently sent an urgent request for a print of "The King of Kings" to show to soldiers of the Nationalist army in Formosa. Another urgent appeal came from Korea where scenes from "The King of Kings" had been shown in prisoner-of-war camps. Eighteen thousand prisoners had turned out at one time to see these excerpts.

The American University at Cairo has been using "The King of Kings" for many years. The University's field workers have told of the crowds that storm the doors of the places where the picture is shown. One of them gave the highest praise the producer of "The King of Kings" ever received. Speaking of the crowd that flocked to see the picture, he wrote: "deMille they never

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heard of, but they knew Jesus—oh, how they knew Him!"

"In a way," ponders the great producer, "that is the vocation of every Christian—to help people to know Jesus and learn what He means. Never before in Christian history has that vocation been clearer or more urgent than it is today."

Perhaps it is to remind himself of this vocation that Mr. deMille keeps in the center of treasured objects which dominate his desk a horizontal cross carved from yellow onyx. It was presented to him by a workman, and lies there to remind all callers, whatever their business, of another workman—the amazing Carpenter of Nazareth.

On August 16, Mr. and Mrs. deMille will celebrate their fiftieth wedding anniversary. This is not the kind of marital news that usually comes out of Hollywood. But people ought to hear about it, since 38 of these 50 years have been spent at the very heart of the motion picture industry. "Hollywood is not different from any other place," insists Mr. deMille. "We have every type of sin and every type of virtue."

His father, Henry Churchill deMille, was a distinguished playwright. He was also, like his son, a member of the Episcopal church and a devout Christian. Not a day passed when he was at home without his gathering the family about him and reading a chapter from the Old Testament and one from the New. The habit became a part of Cecil's life; he continues to read a daily chapter from the Bible. Where he goes, his New Testament goes with him and is used.

Although Mr. deMille is now 70, you would never guess it. Each day at noon he conducts a staff meeting around the luncheon table in the Paramount dining room. The day I was present, Mr. deMille began by announcing that he had killed three rattlesnakes that morning. No one seemed to be particularly surprised. The entire staff joined in talking over the possible spiritual message of the biblical story of Joseph. They all took it for granted that it was not enough to film the narrative for its dramatic impact.

When Cecil B. deMille speaks of his faith in Christ he speaks reverently and seriously. He is not ashamed of the One in whom he has believed.

He puts it this way: "In making that picture, we had to decide how to end it, after portraying the Resurrection. I chose to end it with the text, 'Lo, I am with you always,' to bring out that Christ is not merely an historical character, but an abiding power; not merely a sublime Teacher, but the living source of daily strength; not merely the most perfect of men, but the Son of God.

THE END



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BACK TALK



The "Voice's" Religion

TO THE EDITORS:

I have read with great interest the article about the Voice of America (March '52). You are to be commended for giving attention to this vitally important subject. I was disappointed, however, that the article failed to reflect the progress which the VOA has made during the last two years in handling the subject of religion. The fact is that the Voice gives the most earnest attention to the spiritual and moral factors in its output, and I think it is both misleading and unfair to say that religion is treated as a "curious piece of American folklore."

Washington, D. C.

(REV.) E. H. PRUDEN

Honor Where Due

TO THE EDITORS:

While at Wooster for my annual recital of the "Christmas Carol" this year, I had a most interesting experience for which CHRISTIAN HERALD is in a large measure responsible. When I was about to leave the platform, Dr. Lowry came over and detained me. Before I knew it, I was being presented by the Dean for the degree of Litt. D. My "Henry" stories gave them the excuse of giving me this degree. It was an outpouring of friendship such as I had never experienced and almost bowled me over.

San Rafael, Calif.

DELBERT LEAN

• It's typical of Dr. Lean's modesty that he give the credit for this richly deserved honor to CHRISTIAN HERALD. But we know that the credit lies in the man himself—and in the great job he has done for so many years with so many students at Wooster College. Congratulations, Doctor of Letters! You are an adornment to the writing craft! May you and "Henry" have a long and rich life together—in CHRISTIAN HERALD.

Courier—Pro & Con

TO THE EDITORS:

In the March issue (p. 10) Gabriel Courier talks as if Ike got the nomination on the Republican ticket Truman wouldn't have any chance of getting elected. But if Taft were nominated, it would be a toss-up. I am sure I have a better opinion of the American people. Just because Mr. Courier doesn't know any better doesn't mean that all Americans are as ignorant as he is.

Freeport, Ill.

FRANK WICHMAN

... Courier's use of the term "Catholic" is, I believe, misleading. The correct name of the Latin Church is Roman

Catholic. I know it takes a little longer to write *Roman Catholic* instead of "Catholic," but isn't it worth the extra ink?

Cleveland, O. ROBERT C. STUCKERT

... I was much surprised to read the item on page 10 (Feb. '52) on Senator McCarthy. How can a Christian magazine accept and approve of the tactics used by McCarthy?

Richland Center, Wis. O. P. HOLZMAN

• We didn't—and we don't. Will Reader Holzman read the item again, carefully?

... I have clipped the last two sentences under Church News: Teachers (March '52). The clipping is in my desk at school as a constant inspiration not to forget to practice my faith in the classroom. It will be especially helpful on Monday mornings!

Oakland, Calif. AURIL WOOD

• Mr. Courier's two sentences: "When a teacher is practicing her faith, the student knows it. By her attitudes, her personality, the slant of her eyebrows on a Monday morning—her class knows."

Bond Ad

TO THE EDITORS:

It was rather discouraging to notice a full page of CHRISTIAN HERALD (p. 83, Feb. '52) devoted to an individual whose principal "honor" is the killing of 250 of his fellow human beings.

Auburn, Nebraska R. H. STODDARD

• The page in question was not an editorial feature, but a U.S. Defense Bond ad.

C. O. Explains Stand

TO THE EDITORS:

Your comments regarding my naturalization case (News, March '52) were of interest, and it is to your last paragraph that I want to reply. As a religious conscientious objector I do not expect anyone to do the "dirty work" for me. I believe that if we as the Christians of the world would band together to pray for peace, we would not have war. If we would make every effort to create concord and harmony, we would not need to plunge into barbarianism to resolve our difference.

... How dare we as children of God trust Him for the necessities of life such as food, water and clothing and not trust Him for deliverance from an enemy? ... I cannot move shells to the front, neither can I fuel the engines of destruction. But if there is "dirty work" to be done, let us as Christians not stand aloof. We must bear the common burdens of society in our

heart and bear the marks of its failings on our body. Let a civilian medical corps be organized.

Reedley, Calif.

ARTHUR JOST

• While we cannot agree with Reader Jost, we appreciate his spirit and would defend to the last his right to hold steadfast to his convictions. It is our opinion that if we trusted God for the "necessities of life such as food, water and clothing" without giving Him practical assistance with our minds, muscles and sweat, we should starve and freeze. Mr. Jost's analogy, it seems to us, strengthens our case for preparedness.

Anti-Hoarding

TO THE EDITORS:

I wish to register my protest against the article "Novel Ways to Raise Money" (Woman's Place, Jan. '52). In the bank where I work a notice is posted saying it is impossible to get the change people need. Constantly appeals are on the radio asking people not to hoard change, particularly pennies. Then along comes CHRISTIAN HERALD suggesting containers to be used for hoarding change. Cannot people contribute to the church without hoarding the change which is barely sufficient to carry on the ordinary commerce upon which we are all dependent?

Brookline, Mass. MARGARET ADAMS

3-Point Disagreement

TO THE EDITORS:

I have thought a lot of your paper but am beginning to question the Christian sincerity of it. Firstly, I have seen movies advertised in it . . . and you as well as I know that the movies are full of drinking and dancing and cheap love. Secondly, you say you have seen a dancing Christian and know a dancing Christian. Dancing is an invitation to emotional lust . . . Thirdly, the question of Masons being true Christians is another disagreement. Is anything Christ has done a secret? The Masons teach that you can get to heaven on your own good deeds. They accept anyone, regardless of his faith.

Portland, N. D. (MRS.) RAY KOERNEN

Our "Disgusted" Defender

TO THE EDITORS:

I always experience a feeling of sympathy mingled with disgust whenever I read or hear these words, "Please do not send us any more CHRISTIAN HERALDS." A feeling of sympathy for the narrow-mindedness of the person and a feeling of disgust for the same reason. . . . Any magazine failing to give at least two sides to every question isn't doing its duty to its readers.

Danbury, N. C. FRANKLIN C. HUBBARD

Definition

TO THE EDITORS:

A paragraph in your Church News (Dec. '51) raises an interesting question: "What are the fundamental principles of the Christian religion?" A former President of Bowdoin College, William DeWitt Hyde, in his incomparable little book "Jesus' Way," answers the question: "Be-

fore Paul had cast it into a theology, or John had developed it into a philosophy, before the Catholic had organized it into an institution, or the Protestant had stereotyped it into a creed, primitive Christianity was known simply as the Way. Jesus lived his life originally, successfully, in love to God and man. In living this gentle, generous, joyous life, he struck out a Way he wanted every one to know and share." There it is. All of it.

Leominster, Mass. EARLE R. STEEVES

"Piney Woods Professor"

TO THE EDITORS:

I don't know of another article about our school (Feb. '52) that has aroused more interest throughout the country than this one. As a result of this article, we have made many new friends already, and received some donations, as well as many fine comments about our work.

Piney Woods, Miss.

LAURENCE C. JONES

. . . Want to say again I love your true stories of Piney Woods and Bowery Mission. It gives courage when sometimes we have none.

Elizabeth, N. J.

(MRS.) M. M. REINHARDT

. . . Please run more articles concerning Negroes like "The Little Professor." You are doing an excellent job for better race relations—one of the most needed crusades of our beloved country.

Cambridge City, Ind.

J. CLAYTON SMITH

. . . I only wish that when my time comes to pass from this earth I could pass over with a record such as the "Little Professor's."

Munhall, Pa.

W. H. WITT

. . . "The Little Professor of Piney Woods" inspired my heart and blessed my soul.

Chino, Calif. (MRS.) SOPHIA LAKO

"Seeds"

TO THE EDITORS:

Always on the look-out for projects for the Church, and particularly, the young people of our Westminster Fellowship, I welcomed your item on "Seeds" (News, Jan. '52) and followed through with the suggestion. I have had response from the Committee For a Free Asia in supplying materials and information, also a kind letter welcoming our participation. The committee's address is: 2 Pine Street, San Francisco 11, Calif.

Canadian, Texas.

(REV.) CARTER MCKEMY

Pulpit Bible Offered

TO THE EDITORS:

I have here in my home a large King James edition of the Holy Bible. It is large enough to be used as a pulpit Bible, as the extreme width of the Bible when open is 23 inches and the other way it is 12½ inches. It is in good condition, the pages are all whole and clean, but it is too large to hold in the hand to read. I should like very much to send it, by prepaid parcel post, to some church that has no pulpit Bible.

Baldwinville, Mass. CARL S. HARWOOD

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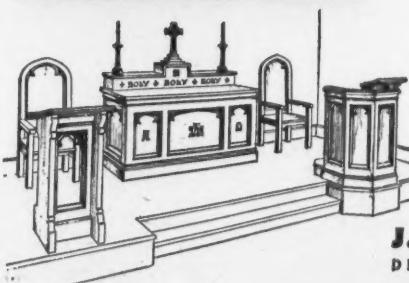
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THEIR mother died five years ago. Their daddy gave up his job as a pilot of China's passenger planes, so that he could spend more time with his motherless children. Of literary bent, he became a newspaper correspondent.

Then, in November, a knock in the night. It was the police. The children watched them take their daddy. Three days later the children were permitted to visit their father in prison and take him food. For a month they visited him. One morning they were told that their father had "left." Fearfully they hurried to Canton's execution grounds. Little Chan Kin Mun, eleven years old, and her brother Kin Ah, unforgettably remember the tragic scene. "They shot him in the head and blew off one side of his face. When we found him his body was still twitching," the children said.

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Then the little girl sobbed and the little boy looked up tearfully. "But our daddy was a good man. He never did anything wrong."

We know their story. We know it because Kin Mun and Kin Ah are living in the Christian Herald Faith-Love Home in Hong Kong. Hundreds of orphans have fled to Hong Kong. Faith-Love has taken in as many as can be sheltered, clothed, nourished, with the careful use of all available means. But there are so many others! So many little children who have seen the cruelty of the world, and now need to see its love.

You can "adopt" such a child, rescue him, care for him, correspond with him, receive his photograph and his childish thanks. It is not expensive, only \$10 a month, \$120 a year. Will you send a bit of your love to a lost, hungry, orphaned child? The gift you do not give will never be given.

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company, the way my
expenses were taken
care of when I was
struck by a car. Thank-
ing you again . . . "

V.M.B., Cleveland, Ohio,
writes: "We're both in
good health, have been
members of another
association for a long
time, but with the higher
cost of everything, one
Policy isn't adequate
protection. That is the
reason we're buying ad-
ditional North American
protection. The other
Policy pays direct to the
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fits from your Policy will
be paid to policyholder.

DON'T WAIT 'TIL IT'S TOO LATE!

If sickness or accident puts
you in a hospital bed—you'll
look back and thank your
lucky stars you were wise
enough to take out North
American protection. The cost
is so low—a matter of just
pennies a day—you can't
afford to be without it. Ask
anyone who's been through
a siege of hospital bills.
They'll tell you what a
blessing it is to have good,
safe Hospitalization to fall
back on. So Act Today! Do
it before trouble strikes!

**GET EXTRA CASH TO HELP MEET
TODAY'S HIGH HOSPITAL COSTS!**

No Time Limit HOSPITAL PLAN



**COSTS ONLY 3c A DAY
1/2 RATE FOR
CHILDREN**

**Protects You and Your Entire Family
IN CASE OF
SICKNESS or ACCIDENT**

**PAYS CASH DIRECT TO YOU, AS LONG
AS YOU REMAIN IN THE HOSPITAL
*AND PAYS IN ADDITION TO OTHER
INSURANCE YOU MAY ALREADY HAVE**

THIS IS AMERICA'S NEWEST & GREATEST HOSPITAL- IZATION VALUE! SOLD ONLY BY MAIL! GOOD ANYWHERE IN THE U.S.

Let's talk plainly. Most Hospital Insurance Policies won't meet the full costs of a hospital confinement. Either benefits are too small, or time limited. Then you must dig into family savings to pay the difference. The remarkable NORTH AMERICAN PLAN pays benefits as long as you stay in the hospital—NO TIME LIMIT! Pays cash direct to you—regardless of what you collect from any other insurance for same disability. Costs only 3c a day—half rate for children!

**GET
FREE
BOOK!**

Truly this is a remarkable Hospitalization Plan. Gives you extra cash when you need it most. Investigate it! Compare it! Buy it! Mail coupon for Free Book. NO OBLIGATION! NO AGENT WILL CALL!

Vitally needed EXTRA protection if already insured! Best protection at lowest cost if not insured!

ACCIDENTAL DEATH and POLIO INCLUDED!

One Policy covers individual or entire family, birth to age 70. In addition to Hospital Room and Board Benefits (Rest homes, sanitariums and Govt. Hospitals excluded)—you get Cash Benefits for 74 surgical Operations... Lump Cash for Accidental Death... Cash Payment for Loss of Eyes, Hands, Feet... special Polio Protection, plus other valuable protection included. Maternity Rider available at slight extra cost. No waiting period. We pay CASH DIRECT TO YOU! Be wise! Get FREE BOOK which tells all about this remarkable, low cost insurance value.

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WILMINGTON 99 DELAWARE**

MAIL COUPON FOR VALUABLE FREE BOOK

North American Mutual INSURANCE COMPANY

Dept. 552-C, Wilmington 99, Delaware

Please send me, without obligation, full details about your new, low cost NO TIME LIMIT HOSPITAL PLAN. No agent will call.

Name

Address

City Zone State

..... Paste on postal or mail in envelope

If you do not wish to mar this cover—use extra coupon on page 77.



1. Steel construction; easy-gliding drawers, positive-closing doors. Baked-on enamel finish wipes clean easily!
2. Ample, accessible storage (including corner cabinet with shelves that turn, and rolling-door cabinet for spices)!
3. New Youngstown Kitchens Jet-Tower* Dishwasher does dishes in less than 10 minutes!
4. One-piece, acid-resisting porcelain-enamelled steel sink top with no-splash bowl.
5. Youngstown Kitchens Food Waste Disposer, 3 ways best, fits Electric or Cabinet Sink, abolishes garbage!



*Reg. U.S. Pat. Off.

See for yourself! Youngstown Kitchens Jet-Tower* Dishwasher, with 58 swirling, booster-heated jets, makes all other methods old-fashioned. Shears under food soil, gets dishes hygienically clean in less than ten minutes . . . washed, flushed and rinsed in piping-hot, booster-heated water, hotter than your hands can stand.

See for yourself! All you want in your dream kitchen IS HERE!

SEE FOR YOURSELF how new beauty, unheard-of work savings, and lasting value are yours in the new Youngstown Kitchens.

Imagine a kitchen of long-lasting STEEL; baked-on enamel finishes that wipe clean easily; doors that won't buckle, drawers that won't stick.

Imagine a kitchen that does your dishes the exclusive Jet-Tower* way that no man, woman, or other machine can equal...a kitchen that eliminates garbage forever . . . creates more accessible storage than you believed possible.

Imagine just exactly the kitchen *you* want in sturdy steel, built to last a housetime—then ask to see it for yourself.

Send for new, 24-page planning and decorating idea book. It's chock-full of exciting kitchen ideas and hints. Enclose 10¢ for mailing. (No stamps, please.) Write to Dept. CH-552.

MULLINS MANUFACTURING CORPORATION
WARREN, OHIO

Youngstown Kitchens are sold throughout the World



Youngstown Kitchens

Call Western Union, Operator 25, and without charge get the name of a nearby dealer.



No more garbage! Youngstown Kitchens Food Waste Disposer shreds waste down the drain. Nonstop feeding, double-action shredding, self-cleaning action.

EARN MONEY FOR YOUR CHURCH GROUP

Here's how you may build up the treasury of your church group or club. Many dealers are willing to pay money for the privilege of demonstrating the features of Youngstown Kitchens units, including the Youngstown Kitchens Jet-Tower* Dishwasher and Food Waste Disposer. Your group or club will find the demonstration interesting and stimulating. For information, write: **Dept. CH-552, Mullins Manufacturing Corporation, Warren, Ohio.**

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